Circulation Department

WE wish through this column to thank all those who have cooperated with us so loyally and enthusiastically during e campaign that has just closed. Many tters have come to the Circulation Depart-ent that deserved a personal answer, but e soon saw this would be impossible, so we e using this means of expressing our appre-ation. The mail of June 30 brought six ndred and three letters containing some-ing more than twenty-six hundred dollars r subscriptions.

The Circulation Department has tried to here to the rulings made by the Magazine mmittee some months ago when it was cided to increase the subscription price the magazine. Therefore, we have not ways been able to meet the requests of the bscribers. We have, however, at all times ied to treat everyone alike.

We wish new subscribers to note that the lk of new subscriptions at the dollar rate ere begun with the June number. In no stances were these subscribers given a later ginning date, except when the July number s requested and when the June number had en exhausted.

Please watch the expiration date on your agazine. If there is any question about e matter, write us now.

We ask again that you send your subscrip-ns direct to WORLD CALL office and that n send literature orders to the Literature epartments of the Boards.

---

urches That Have Reached Their Aim in World Call Subscriptions

Arkansas—Marianna; Mt. Vernon; North ttle Rock, First Church.

California—Santa Ana, First Church.

Colorado—Lamar.

Georgia—Savannah, First Church.

Illinois—Mattoon; Fairbury; Bethany.

Indiana—Evansville, First Church; In-anapolis, Columbia Place; Paxton, Provi-nce Church; Indianapolis, Fairfax Church.

Iowa—Panora; Meridian.

Kansas—Leavenworth, First Church; uth Haven.

Kentucky—Louisville, West End Church; t. Sterling, Corinth Church; May's Lick; aris; Barterville, Bald Hill Church; Louis-lle, Edenside Church.

Michigan—Shepherd.

Missouri—Hughesville; Craig; Marshall, alem Church; Lee's Summit; Chamois, Sec-d Church; Columbia.

Nebraska—Bennet; Aurora; Broken Bow.

New Mexico—Albuquerque.

North Carolina—Wilmington.

Ohio—Girard; Columbus, West Fourth venue Church.

Oklahoma—Mounds; Weleetka; Bartles-lle, First Church.

Oregon—Pendleton, First Church; Kla-ath Falls, First Church; Sheridan; Port-nd, Kern Park.

Pennsylvania—Wynnefield, Philadelphia, hird Church; Leolyn, North Union Church; ndiana.

Texas—Houston, Magnolia Park.

Virginia—Chase City.

West Virginia—Holliday's Cove.

If any church has reached its aim in sub-riptions and the name of that church is ot found in this list, please send the infor-ation to us at once in order that we may mplete the list in the September number.

WORLD CALL

Continuing

MISSIONARY TIDINGS — AMERICAN HOME MISSIONARY
The MISSIONARY INTELLIGENCER — *The* CHRISTIAN PHILANTHROPIST
BUSINESS IN CHRISTIANITY

Published Monthly for

American Christian Missionary Society
Carew Building, Cincinnati, Ohio

Christian Woman's Board of Missions
College of Missions Building, Indianapolis, Indiana

Foreign Christian Missionary Society
Box 884, Cincinnati, Ohio

National Benevolent Association
2955 North Euclid Avenue, St. Louis, Missouri

Board of Church Extension
603 New England Building, Kansas City, Missouri

Board of Ministerial Relief
627 Lemcke Building, Indianapolis, Indiana

Board of Education
222 Downey Avenue, Indianapolis, Indiana

Board of Temperance and Social Welfare
821 Occidental Building, Indianapolis, Indiana

Association for the Promotion of Christian Unity
504 N. Fulton Ave., Baltimore, Maryland

National Organizations of Disciples of Christ

By Men and Millions Movement, 222 West Fourth Street, Cincinnati, Ohio

W. R. WARREN, *Editor*
MRS. EFFIE L. CUNNINGHAM, *Associate Editor*
MISS BERTHA A. HAFFIELD, *Circulation Manager*
EARL V. EASTWOOD, *Office Editor and Advertising Manager*

Subscription price $1.50 per year net in advance; 15 cents per copy; no club rates, no commissions, no complimentary list

Publication Office, 222 Downey Avenue, Indianapolis, Indiana

Copyright, 1920, by Men and Millions Movement.

Entered as second-class matter October 18, 1883, at the postoffice at Indianapolis, Indiana, under Act of March 3, 1879. Accepted for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1916, authorized April 30, 1919.

Volume II Old Series XXXVIII — *Indianapolis, Ind., August, 1920* — *Number 8*

CONTENTS

Trust God—Trust God's People..... 3
How Smith Went After Shelton..... 4
The New Emphasis on Money..... 7
Cheer and Challenge from the Fields. 9
Evangelizing Without Sermonizing.. 13
O Ye of Little Faith..... 14
Does Japan Need Missionaries?..... 15
Recruiting for the World Task..... 16
I Will Look Unto the Hills..... 17
Ministerial Leadership 18
It Depends Upon You..... 19
Starting the Boy Scouts in a Community 20
Religion and the Public Schools..... 21
The Eighteenth Amendment to the National Constitution 22
Armenian Relief from Japan..... 23
A Sunday School with a System..... 23
Some of the Outgoing Missionaries of 1920 24
Commencement at Hazel Green..... 26
International Missionary Conference. 27
How One Pastor Brings Things to Pass 27
Plans for Ecumenical Conference... 27
Reorganization of the International Sunday School Association and Sunday School Council..... 28
Help for Those Who Help Others.... 28
A New Building in the Capital of West Virginia 28
New Christian Endeavor Secretary... 28
Report of the Hopi Camp Fire Girls of Buffalo, New York..... 29
Another Roosevelt Letter..... 29
Annual Convention of the India Mission of the Disciples of Christ.... 31
These All Died in the Faith..... 31
My Year as a Navy Chaplain..... 32
Ten Years of Religious Progress.... 32
Wanderland—Wonderland 33
Prospecting China's Golden Fields... 34
Program Helps 36
Humanity Requires No Mandate.... 37
Development Department 38
A. M. Harvuot..... 39
Religious Instruction for Rural Churches 39
Pay Up Day..... 39
Self-Whipping in Philippines..... 39
The Call for Expansion..... 40
Reorganization of the Interchurch World Movement 41
Modern Acts of Apostles..... 41
The Necessity of Practical Unity.... 42
Boys America's Future Men..... 42
United Christian Missionary Society. 43
Who Did It?..... 43
Henry Watterson's Tribute to Religion 43
Progress in Manila 44
American Mayflower Council..... 44
Notes and News..... 46
"Hymns for Today"..... 48

SPOKANE UNIVERSITY

Dr. William E. Macklin, Nanking, China

Longest in Service of Any Missionary but One of Disciples of Christ; Venerated by Thousands for Both Teaching and Healing; Redeemer Under Christ of Down-and-Out Manhood; Translator of a Score of Books That Are Profoundly Influencing New China; Savior of His City in the Revolution; Knight Errant of all Truth Against All Error

TO INFORM THOSE WHO ARE INTERESTED, TO INTEREST THOSE WHO OUGHT TO BE INFORMED

World Call

222 Downey Avenue Indianapolis, Indiana

AUGUST 1920

Trust God—Trust God's People

NOT within the memory of this generation has there been so much cynicism and pessimism abroad in the world. It is easily accounted for as the inevitable recoil from the high tension of the war, but to explain it is not to justify it, and still less to justify surrender to it. Neither is it enough to explain it. Rather must it be resisted as one of the chief works of the devil.

It is commonly remarked that the forces of reaction openly and defiantly controlled both the Republican and the Democratic national conventions, and this in spite of the fact that the great majority of each party, given a fair chance to express itself, is of altogether different temper. Temporarily, the old order of professional politician, with his ironclad alliance with material greed on one hand and the liquor traffic on the other, has won a great victory. The people, apparently, are left to choose between two evils; more of the tyranny of property over people on the one hand, or more of truculence to the traffic in human souls on the other. Can the Prohibition Party put forth a prophet and a platform for the hour and deliver the nation from this dilemma?

Of course the same spirit of reversion to the old order is manifest in the churches. Here as in politics the extent of its prevalence is due not only to the arrogance, influence and organization of those who believe that the state of things before the flood was the divine order that must be restored for the millenium, but also to the defeatism of those who think differently but have abandoned hope. Not for half a century have the forces of reaction been more clamorous or the forces of progress more timid. It is an alliance of cynicism and pessimism that must be broken.

The alliance can and will be broken and the sooner it is done the more easily it can be accomplished. We must recognize the extent of the present advantage gained by the enemy, but we must not overlook the strength that remains with the forces of righteousness. Compared with the party of Mat Quay and Mark Hanna the party that followed the absentee leadership of Bois Penrose at Chicago is a radically progressive organization; over against the conventions adopted a perennial plank against "sumptuary legislation" the San Francisco meeting might have passed for a session of the Woman's Christian Temperance Union. Of course, Mr. Penrose and Mr. Murphy would go all the way back to the feudal age, if they dared, but they know that their parties would not follow so far and that there is a vast body of independent voters in America with whom they have to reckon. Why admit for a moment that human progress must halt or the hands be turned backward on the dial of God's clock?

Of course there is this practical difficulty, that the agents of reaction get their livings and seek their fortunes directly or indirectly in the line of their political activities, while it is a notorious fact that reforms offer crucifixion to their leaders, and frequently at the hands of their own constituents, and that progress does not yield temporal rewards before the third or fourth generation, and then to the children of those who opposed it as well as those who died for it. The blood of martyrs may be the "seed of the church" but the tragedy lies in the fact that the martyr never sees the fruitage.

Herein lies the opportunity and the obligation of the church. The moral and human questions of the hour are well within its realm. As certainly as it threw its entire strength into the winning of the war it should now give its care to conserving the best results of the war, and not permit it to come to pass that its sons died in vain. The church embraces a body of intelligence and unselfish devotion to the general good that is easily the dominant influence of North America. The problem of the hour is to save the church from division within and from discouragement without and to harness it to its supreme opportunity.

AND there are encouragements. Already the reaction against reaction has set in. It was manifest in the great meeting of representatives of thirty Protestant communions who sat together in New York City July 8 and began the reestablishment of the lines of cooperation and unity that have been broken by a financial reverse of the Interchurch World Movement that was altogether trivial in itself, as compared with the vastness of the interests involved, but on account of this very importance, all but fatal, a reverse occasioned for the most part by the anomalous recrudescence of denominationalism and the imperious spirit of reaction which has been rife in all the communions since the armistice.

Again we are apt to think too much of organization and too little of the substance that makes up the organization, the life that gives it power. The Church of Christ lacks outward union, but it has a vital unity that is more powerful than any organization can be. Whatever the local and organizational names they bear, each individual member of the church sustains a vital relation to Christ Himself, otherwise he is cut off as a branch and is not a member at all. But all who are in Christ are dominated more or less completely by His mind and will and so must inevitably come out at the same place in all matters of great moment. God's plans and purposes cannot fail.

So let us each one follow the gleam, believe in the best, give ourselves to the highest, and rest assured that in the end we shall not be left in Elijah-like solitude or Jonah-like despair. God lives and His forces are marching steadily on to victory, though often unseen and unknown of one another. Can we not be content to walk by faith and not by sight?

SPOKANE UNIVERSITY

How Smith Went After Shelton

By DR. ELLIOT I. OSGOOD

AMERICAN people were greatly interested in the capture of Dr. A. L. Shelton by Yunnan bandits; and they were even more interested in the efforts which were made to gain Dr. Shelton's release; but few people in America have known that their interest was gained through the very definite work of an American correspondent.

I never had a more delightful traveling companion than was Frederick A. Smith, Far-Eastern Correspondent for the Chicago Tribune. He had been a war correspondent in France and was the first American to enter Berlin after the armistice. He hustled into Frankfort, enlisted the interest of revolutionists already organizing, got them to loan him a German airplane and an aviator, flew with him into Berlin and interviewed Dr. Solf. Later he got a chance to visit the castle in Holland where the ex-emperor was chopping wood—and watched him chop. They wouldn't let him interview William Hohenzollern.

Fred Smith is a very human man. He hunts for the human element in a way that makes him a big man in the newspaper world. When he got up to Yunnanfu and found that Shelton's diary had been smuggled through to Mrs. Shelton, he went after that diary. Mrs. Shelton wanted to leave out certain things: like Shelton buying sugar for his mule, or Pere Bailly's dogs trying to get into bed with him, or Shelton cussing out the bandit chief. Smith wanted them all in—and he got them.

When we were on our way to Hongkong on a coast steamer, he was greatly interested in the sheep and goats we had on board. The sheep were on the forward deck and the goats on the rear. They separated them from each other. Smith snapped my picture while I was scratching the head of a sheep. I suggested he let me snap his over by the goats. He didn't do any such thing. He got mine there and then later made me take his by the sheep.

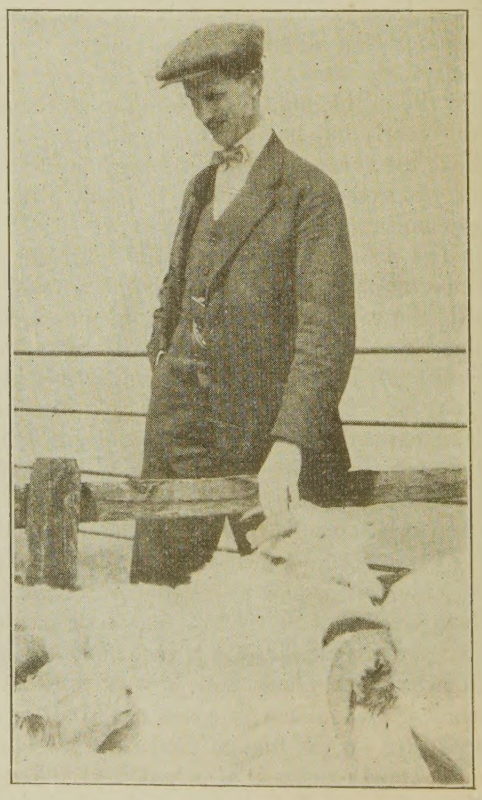
When we were discussing his going with me on the trip and I tried to tell him something of what we might expect while traveling into some of the wildest parts of China, instead of letting that affect him, he wrote to his editor that we were going after Shelton and he thought I had the "guts" to go clear there until we got Shelton. He had been through a good many things in France and he thought Yunnan could be no worse. He found it worse—so bad that he came down with para-typhoid and for a time his life was despaired of. We went to save Shelton and nearly lost another great missionary —Smith.

HE would kick if he knew we called him a missionary. When he introduced himself to me in Shanghai his expression for himself was, "I am neither a saint nor a devil." Nevertheless, I think he is a missionary of a high type. He wanted the American people to become intensely interested in the Orient, especially in China. He wanted every American to realize that, being a citizen of the greatest nation in the world, he must—simply must—be willing to share responsibility in lifting up the citizens of backward nations. That is the job God has given America and the sole reason why God made America the great nation she is.

So he early was interested in this capture of Dr. Shelton by Yunnan bandits. Shelton is an American citizen. He has given his life to Tibet to do the thing which every American citizen ought to have a part in—making the world better. Smith believes that the American government ought to give through our consuls as much thought to the work of the Christian missionary as it does to the work of the American business

Dr. E. I. Osgood, Dr. A. L. Shelton, and Pere Bailly

Frederick A. Smith on Board Steamship Sunning en Route to Yunnan



Dr. Elliott I. Osgood en Route to Yunnan After Dr. Shelton

Travelers on the Border of China and Tibet

In this Fashion Mrs. A. L. Shelton was Being Carried When the Party was Attacked by Bandits and Dr. Shelton Carried Away in Captivity

man in China. So he wanted to go after Shelton that the American public might become more interested in their American representatives they have sent for the uplift of the Orient. We judge by the articles and notes in American papers that he succeeded fairly well. Like all the rest of the world the American public needs to be educated into doing the better, the unselfish things.

I SAID that Fred Smith is a very human man. When he was sent out to the Orient last year, conditions in his home made him feel the wisdom of bringing along his little six-year-old son. There was no mother along to look after, to guide the little kiddie. Steamships are notorious places for spoiling children. Smith stopped for a short time in Japan. He had the boy with him at hotels and found a Japanese nurse to look after him while he would be out.

Then came a sudden call for him to go into Siberia and follow up the American army there. He couldn't take the little fellow into such a country. He hunted around among the few friends he had already made, seeking for some mother heart to whom to entrust his baby. He found a young couple who had come to Japan as missionaries. They had no children of their own. The woman is a graduate of Wellesley. He went to them in his direct way.

"I want you to come and see the kiddie," he said. "When you have seen him it will not be a question of whether you will take him, but when will you return him to me, and *will* you return him."

He got them to go with him to his hotel. The baby had just had his evening bath and been put to bed. He lay asleep on his pillow, his yellow curls falling about his head like a halo.

The Wellesley young woman caught one glimpse of the baby. She knelt down by the bed, drew the little head into her arms and asked, "When can I have him?"

"Will you let me have him back when I want him?"

"I don't know; but I do want to know when I can have him."

She got him. Smith went into Siberia clear to the Bolsheviki lines and sent some valuable cables to America. Then he came back and anchored for a time in Shanghai, which appeared to him to be the center of the Chinese evolving life. News came from his paper that he might soon be sent back to Europe. So he thought it wise to call for his baby and have him sent to him in Shanghai. He sent over the money for passage.

The adopted mother had faithfully kept the father informed of all things concerning his small boy. He also was kept posted as to the difficulties she was having in bringing his young highness back into obedience to authority. She tried to write of the things which a father so longs to know about his children. When the letter came requiring her to give up her charge and restore him to his father, she calmly wrote back, "Our furlough comes this summer and I think it better to take him back to America. We have made all arrangements for his and our own passage. Do not worry further about him."

Smith told me the story with a chuckle. He was exceedingly happy that his baby was in such capable hands and he was tickled over how the adopted mother had been captured by the baby and how she had worked her scheme to keep him with her a while longer. He is very, very human, and he showed it in his father love.

The day our expedition left Yunnanfu to go into the North country to hunt and bargain for Shelton, Shelton's two daughters, Doris and Dorothy, came out to the city gate to see us off. With them were their two picturesque Tibetan servants. Those two men thought it their duty to follow those girls wherever they went in that city. Had anyone offered any insult to the girls there would have been trouble. Long years they had served the family and they had seen those girls grow from babyhood.

Instinctively Doris and Dorothy picked out Smith as their cavalier. They readily lined up, and lined up the Tibetans to let him snap them. Then one of the servants began talking to Doris. She is only fifteen but she knows Tibetan literally as a native. She knows her home and schoolbook English also. So she translated, "Andru says you are going after his

master." "Andru says to tell you be sure and bring him back with you. Don't come back until you get him—but get him quickly."

I couldn't have answered if I had had to. My throat got full of something. "Just tell Andru we'll bring back his master," was all Fred Smith said. We brought Shelton back, taking only eleven days for the job, though we had to travel five and a half days north from Yunnanfu. We didn't waste any time. Those girls waiting at the gate of the city, waiting for their father, helped to quicken our footsteps.

A PART of the Chicago Tribune correspondent's meager outfit was a Corona typewriter. He carried it with him in his sedan chair. He pulled it out at all sorts of odd times to jot down something which had caught his eye or ear. He saw the despised aborigines with their heavy burdens. He saw their almost universal goitre. One of his chairbearers, who was cultivating rather long hair, he called his play actor, for the fellow knew how to get the most work out of his gang. The captain of our guard, the little fat official who met us, the dirty aproned inn keeper and his loud mouthed wife, were all grist to his mill. He stored them away in his notebook for future articles.

"The woman at the inn,
In the town of Yao-yin,
When men were around,
Had a voice like a saw
And laid down the law,
Till we wished she were drowned."

"Said the King of Annam,
They say, a robber I am,
I am."

We wish we had jotted down more of the rhymes which fell so easily and often from his lips. They were a running description of every new sight.

Fred Smith didn't have any manager nearby to tell him whether he could go or not. His going cost his paper not less than three thousand dollars—quite a bill to pay for getting the story of Shelton and his Yunnan bandits. For twenty-four years he had been connected with the papers in Chicago. They sent him to the Orient with no special instructions. He gave instructions to himself and went. His cables were copied by a score of leading American papers—and hundreds of smaller ones. He had learned not only what the American public want as news, but what they should be taught through the news. The story was doubtless a good investment for the Chicago Tribune to make.

Smith was preaching to an all-American audience and he knew his auditorium was all America. He called to Americans to invest more of their lives, their thought and money in the uplift of an awakening nation. Because of his preaching, more bankers are going to put money into Chinese securities; more consuls are going to be scattered over China; more steamships are going to cross the Pacific; more hospitals are going to be built, more schools opened and more churches established. America is going to educate China in public health, in business efficiency, in business honor and in brotherhood of peoples and nations. So we believe time will prove that Fred Smith is both a good sport and a good missionary.

This Clump of Trees Was Dr. Shelton's Place of Prayer During One Period of His Captivity in the Hands of Bandits in Western China

The New Emphasis on Money

By MRS. JOSEPHINE M. STEARNS

"The Day of God is here. Not since Christ came has the world-need been so articulate and momentous a as at this hour. We must be big."—Bishop Quayle

THE Great War and world conditions following have unleashed destructive forces which imperil the welfare of human society. Nations, swept from their moorings, are chaotic. Wars continue. Statesmanship surrenders to partisan policies. Governments are unsteady. Greed and selfishness are everywhere manifest. Industrial conflicts are threatening throughout the world, while all classes are largely engrossed in quests for pleasure and gain.

Legislation, material development, business efficiency, education, science, all the phases and forces of modern civilization are unavailing to adequately meet the issues confronting human society. However efficient they be, they are not sufficient to ameliorate the woes of the world, to reconstruct governments, to regenerate human society, and to lift the race to the realm of righteousness.

The kingdom as announced and portrayed by Jesus is beginning to be apprehended as the only adequate program for the world.

The church as the divinely commissioned agency for extending the kingdom throughout the earth is confronted by a task so gigantic as to demand an allegiance and loyalty no less exacting and entire than that of the allied heroes whose devotion brought victory in the Great War.

A redefinition of Christianity is demanded for such an hour. "Christianity does not mean a few good folks meeting for fellowship and worship. It does not mean keeping up the church. It does not mean "saving" a few folks for another world. It means a new world here, where the will of God shall be done for the good of men in every condition throughout the earth, even as it is done in heaven.

In the Great War men learned that every interest of life and all possessions were subordinate to the great cause. We are under the stern necessity of equal devotion to the supreme cause of Christ. Crisis hours have come and with them the fundamental call to the Christian to place God and the Kingdom first.

The new needs of the world are calling for new standards of stewardship in the church. The vitality of Christian faith and obedience is being tested, while the destiny of the world and the future of Christianity await the issue. The need of the world is for a generation of Christians who will actually put Christ and the Kingdom first in the dedication of both life and money.

The work of Kingdom Extension for which the church has been divinely commissioned is beyond question the biggest of big business. For its consummation such resources of life and money are demanded as will test the loyalty and zeal of the whole church. Old schemes for "raising money," church dinners, sales, "drives," and financial campaigns have been ineffective, unbusinesslike, and trifling in presence of the great program of God. "It was like supporting a world war with pink teas."

One of the most encouraging symptoms in the church today is the new emphasis being placed upon money. People are coming to realize that Christ has more to say about a man's attitude towards his money than any other one matter. Throughout the four gospels one verse in every seven deals with this topic and sixteen of his thirty-eight parables are on this theme. He teaches that money-giving is both the way to and the expression of the larger stewardship of life.

Many congregations among different Christian denominations are adopting the following principles to which, in increasing numbers, their memberships are pledging support.

1. God is owner of all things.

2. Every man is a steward and must give account for all that is entrusted to him.

3. God's ownership and man's stewardship ought to be acknowledged.

4. This acknowledgment requires, as part of its expression, the setting apart for the extension of the kingdom of Christ such a portion of income as is recognized by the individual to be the Will of God.*

5. The separate portion ought to be administered for the kingdom of God and the remainder recognized as no less a trust.

As individuals and congregations accept their obligations of stewardship and adopt the plan of regular and proportionate giving their financial obligations for the work of the Kingdom are abundantly met while deepened spirituality and devotion to the whole program of Christ become manifest.

Because so timely and so strongly stated, the following paragraphs from an article on "The New Emphasis," by Harris Franklin Rall are reprinted here:

I. Wealth is increasing rapidly in this country. Thirty thousand millions is the amount produced each year. Christian men possess a large share of this.

II. The power of money for good was never greater. Fifteen millions will stamp out tuberculosis in New York, says one expert. Think what a million would do in China or Korea today! God uses human power and waits upon it. Money is simply stored-up human power, ready to be used in any field.

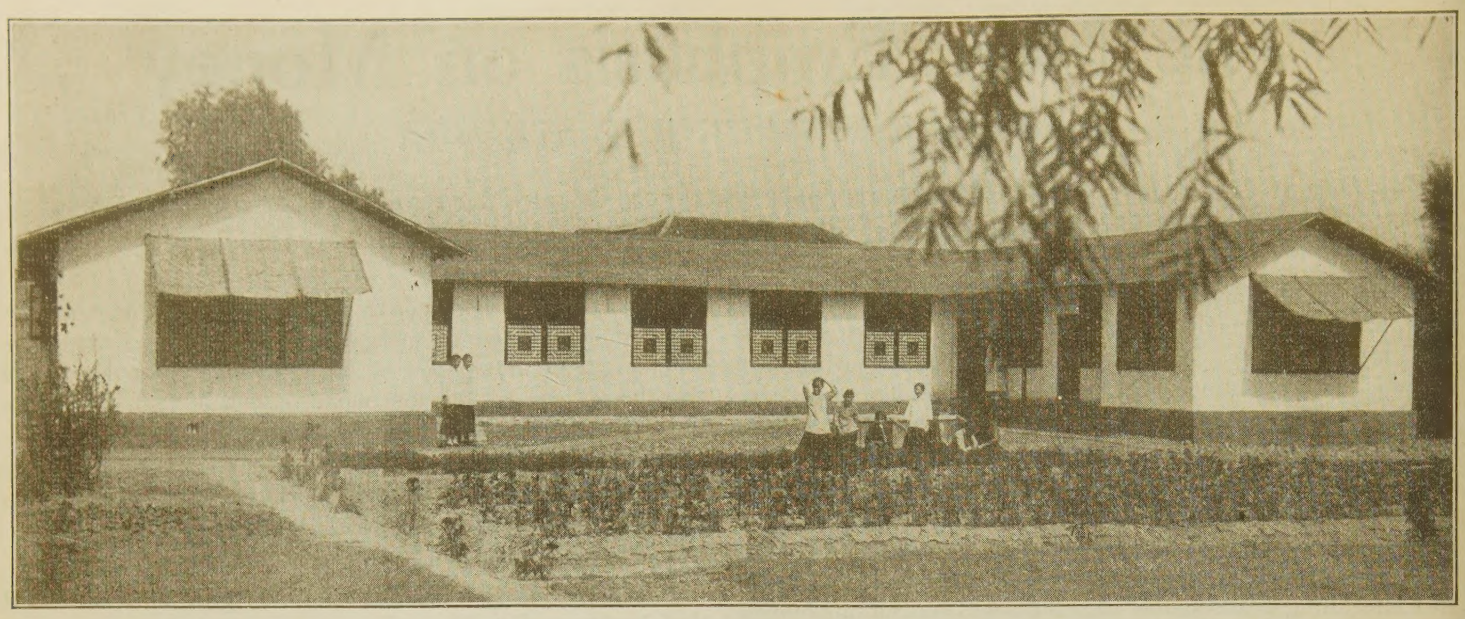
III. The world has never seen such opportunities for Christian investment. Here at home a nation still in the forming, the peoples of the earth at our gates, the church face to face with great tasks and a great program. Looking abroad, we see open highways with multitudes, open hearts, great nations in transition, and messengers at home ready to be sent, and native workers yonder waiting to help.

IV. The church is standing still instead of leaping forward. At home our strength is consumed in discussing "finances" instead of being rallied for a great aggressive movement. Abroad, where nations are waiting to surrender to their Lord, we are calling off the troops. And the church of the God of all the earth stands apologetic and suppliant while it asks for a little of that wealth of which the whole belongs to its Lord!

What do we need? Not more collections. Not fewer

---

* In the Scriptures the tenth is recognized as such acknowledgment. The proportion should increase as income increases. The Federal income tax law exempts us to 15 per cent of income given for purposes of religion.



"Cucumber Lodge", a Temporary Dormitory Erected at Ginling College, Nanking, China, to Accommodate the New Students

collections. We need a generation of Christian men who will understand the plain truth about the stewardship of money. What is this truth? We might put it into a creed for Christian stewards.

I Believe

I. My money is mine only in trust. It belongs to God, just as I do.

II. This money is not filthy lucre. It is not the devil's coin. It is stored-up human power. It is so much of myself which I can set at work in China or India or New York or Colorado.

III. God is counting upon this money for His work. It is to build His churches and preach His gospel, train His workers and send them out, teach and heal and save His children, and help bring in a new kingdom of righteousness and brotherhood and peace.

IV. To spend my income rightly is one of my first tasks as a Christian. Until I settle this, my prayers and confessions will be like saying "Lord, Lord," and not doing the will of my Father.

V. I should set aside a definite proportion of my income for the church and the service of others. I do this in acknowledgment of God's sovereignty over all of my material possessions. I do this to guard against my own selfishness. I do this because it is businesslike. Giving by impulse and without system does not accord with the importance of this work.

VI. The proportion to be set aside for these purposes should not be less than one-tenth of my income. The Old Testament enjoined the tithe in ancient Israel, and surely I am receiving far more from God than did the men of any former generation. Nevertheless, one-tenth is not to be the limit of my giving. I should not begin with less than one-tenth. I ought to give more if I am able.

VII. I should invest this money for God as carefully as in my temporal business, and keep strict account of this fund. I should study the Church and its work that I may give wisely. I should give systematically. I should pray with my giving.

What would it mean for the church to have a generation of Christian men adopt this creed?

The church would be set free for the real task of saving and serving men.

We could face a bigger program and have resources to back it up.

We could at once double our forces in city and frontier and foreign field, and the church would mark the greatest advance of its history since Paul took an empire for his parish.

What would such systematic giving mean for Christian men?

I. It would mean moral victory. We have slurred over the passages in which Jesus has pointed out the peril of money. He made it one of the two great dangers of the Christian life. There are multitudes of Christian men whom God has prospered who are actually giving a less percentage of their income today than ten or twenty years ago. It hurts them to give what they do. Their danger is as real as that of the drunkard or gambler, and more subtle. A fixed proportion set definitely aside means moral victory.

II. It would mean freedom and joy in giving. The Lord loveth a cheerful giver, but there are many people to whom giving is more like pulling a tooth. Benjamin Adams of sainted name wrote on "The Fun of Giving." Set a proportion apart once for all. You will find so much freedom and joy in the spending of it that you will want to increase the amount.

III. It would mean a richer spiritual life. There is only one method of spiritual growth. That is fellowship with God. And here is a fellowship in the things that are most like God and that He cares most about—giving and loving and serving. Indeed, there is no salvation at all without this. Salvation is just another word for life. And Jesus knows no other kind of life or salvation than this: "Except a grain of wheat fall into the ground and die by itself it abideth alone. He that loveth his life loseth it."

I know one man in an eastern city whose friends have seen his life grow each year richer and stronger, broader in sympathy and larger in vision, because his giving has put him in touch with the noblest spirits and the greatest movements in his city, his country, and throughout the world. It has been an unsurpassed education. Shall not the revival for which we pray come this way, not in big tabernacles and crowds and statistics, but in the larger life of this Spirit of Christ, filling His church and His people?

Cheer and Challenge from the Fields

Illustrated by Views of the Pageant, Given at the Decennial Commencement of the College of Missions

Barriers All Down in Japan

HE imperative need of our work in Japan is more missionaries. The mission has sent out a call for forty-five —nine each year through a period of five years. A brief etch of the work will reveal the need of these reinforcements. ur most southern station is in the city of Osaka—the second ty of the empire, with a population exceeding two millions. is known as the "Pittsburgh of Japan," and presents every hase of modern industrial life and so offers opportunities r Christian work that we dare not neglect. Yet for all our angelistic work as well as the Institute and Night School ere is, at this writing, but one missionary family.

Twelve hours to the north is the capital, Tokyo, third largest ty in the world, with a population of three millions and a alf. Here we have an extensive evangelistic field with but e family and one single woman for all its needs. The East okyo Institute has but opened, yet as soon as possible others ust be added to the one family in charge of this. In Tokyo so we have our schools, each of them undermanned and the ork hindered because of it.

Going ten hours farther north we find Fukushima and Sendai, o cities which, together with all the outstations, form one of r great evangelistic districts; yet for a year there has been resident missionary and necessarily the work has greatly ffered. Still farther north by ten hours is Akita, its vast angelistic field offering untold opportunities, but with a sine missionary family and two single ladies to superintend its lendid kindergarten and to take advantage of all its open oors.

We thank God for the three splendidly equipped missionaries oing out this fall, but we plead for the others; they, too, must be secured and sent out as soon as possible that our work may go on.

Yet, in spite of all difficulties, the work is moving on. The number of converts grows slowly but surely year by year; the vision of the Japanese is enlarging and they are more and more taking their share in the burden of self-support. There has appeared recently a statement that Christianity has failed in Japan. But the one making such a statement had neither a knowledge of the facts nor faith in the promises of God. By one who is an authority on things Japanese it has been estimated that Christianity has influenced, directly and indirectly, not less than 5,000,000 Japanese. But even more than this is true, the whole empire has been influenced, for the Japan of today is not what she would have been had Christianity never entered the country. She has changed and by the grace and power of God she will some time be fully Christian.

One dare not stress one phase of the work above another; the evangelistic work, the educational work, the social service work, all are but different tones of the same voice, presenting to the world some little effort to make this dominant nation of the East a Christian nation. How much longer must we wait for those reinforcements that will make this possible?

At the present time two great things stand out in Christian work in Japan. The first is the recent founding of the Christian College and University for women, which was successful from its very start. It is a herald of the coming day when the womanhood of Japan shall intelligently play its part in the molding of the young life of Japan along lines that will lead to real Christian character. The second is the great World's Sunday School Convention, which will soon convene in Tokyo.

Japan Pageant—Verbeck Receiving Students at His Home

Whatever purpose may actuate the leading Japanese who are patrons of this great gathering they must have known that its influence would be such as to reach and quicken every part of the empire. Still they want it. Their desire is nothing less than a confession that, having tried all other things to meet the growing industrial and social problems of Japan and having found them ineffective, they are now turning to Christ and His teaching. At last the greatest barriers are all down. The present is the high time of Christian opportunity. Japan waits for the coming of Christian missionaries sufficient in number to make the Kingdom of the Rising Sun the Kingdom of the Risen Son! Will she wait in vain?

THOMAS A. YOUNG.

Fukushima, Japan.

Continent of Neglected Opportunity

South America has been called the "Continent of Opportunity." It has also been referred to as the "Neglected Continent"; in reality it is both.

The United States has neglected South America woefully from the commercial standpoint. We often insist on their buying from us what we are ready to style "the best article in the world," when, if we would study their artistic tastes, we should see that it is not "the best article in the world" they want, but something which appeals to and satisfies the aesthetic sense.

In diplomatic matters our government has been accused of sending men to represent us before the Latin-American governments who were not worthy samples of our civilization and culture.

As a mission field the South American countries have been neglected. We have too often referred to these Latin lands as "Christian Nations," when as a matter of fact, there are few lands in all the world more in need of missionary effort. In the great cultured city of Buenos Aires, counting all the churches, Catholic and Protestant, there are 28,000 people for each church.

We know very little about our South American neighbors, and what is worse we have not made a very great effort to understand them. We wonder at the little headway the gospel has made in South America. We will not wonder at this when we remember how little we have done to help solve the social problem.

One who goes out to any of these Latin countries ought to be reasonably sure of two things, and dead sure of one thing. He should know something of the Roman Catholic Church, its history and doctrines. He should know philosophy, especially psychology, sociology and the history of human thought. And third he should be dead sure that the gospel of Jesus is the only cure for all the moral and social ills of South America. The average American does not understand the Latin character, and yet it is not an impossible task.

They have made an effort to understand us. Although they know ten times more about France than they do about the United States, yet they have more of an understanding of us than we do of them.

They have borrowed from us. We have not borrowed from them. Some of the best things which they have they got from us. At the close of the war for independence in 1818, the Argentines were free, but were undecided as to the form of government they were going to have. Some wanted a monarchy. General Belgrano went to Europe and spent a lot of time and money trying to secure a prince to rule over the Argentines. Some were in favor of crowning a surviving prince of the old Indian dynasty known as the Incas. But instead they set up a republican form of government and borrowed their constitution, at least in part, from us.

When Sarmiento was president of the Argentine republic he commissioned Dr. Goodfellow, a Methodist missionary from the United States, to bring out thirty-five Normal teachers to organize the Argentine schools. So they may be said to have borrowed from us both government and education, and they will borrow religion from us when we make it beautiful enough to satisfy their aesthetic souls.

President of Paraguay and His Staff Welcoming the Missionaries

China Pageant—A Chinese Wedding Ceremony

We used to wonder if we were not doing more harm than good by allowing the public to witness our Christian baptisms. Our plain cement tank in the pulpit platform was so homely they often spoke of the baptismal rite as a "holy bath." I bought a Spanish painter, who reproduced a scene of the Jordan River for me which we arranged to blend harmoniously with the waters of the baptistery. We adorned the baptistery with flowers and vines. The candidate and pastor dressed in white robes. This gave to the sixth chapter of Romans, which we always read, a significance as beautiful as it was impressive.

TOLBERT F. REAVIS.

Buenos Aires, Argentina.

Present Status and Outlook for China

The word "status" signifies the actual condition, the facts of the case. I know of no better way to get this before you than to think of the army. If you can put yourselves over in France, in the trenches in France, when the bombs were falling out of the air, the shells were breaking and gas was coming on, you get somewhat the conception of the status of our missionary enterprise in China today. What I want you to think of especially is the men pitting themselves against these terrible forces. How weak and helpless they seem, and yet withal what masterfulness there is in these men. Not different is the situation on this far-flung battle line of this great Christian enterprise. I am thinking of them, a little company, about five thousand strong, scattered over that great mission field. There in the trenches the shells are bursting, the bombs are dropping, the gas is spreading, the forces of evil are uncontrollable and this little group seems pitiably weak from every human standpoint. The fight is on, and what a fight! This is the status.

The Confucianist in China today is humbled to the dirt. For the first time in his long, proud history he knows not which way to turn. For the first time since the Christian forces began operating in China a strong presumption in favor of Christianity as the only solution of China's problems has found lodgment among the thinking classes as well as the poor. This fact is of tremendous significance. The only way we can make good is by meeting these men with an even greater humility, born not of the first sense of failure, but of coming very near to the great Lord whom we serve and whose we are.

When we think of the word "outlook" a different vision rises above the mere facts of the hour. This word sums up the whole great enterprise. We try to see the end. Now there is an immediate outlook and there is one more remote. In China today the immediate outlook is dark; the cloud of battle hangs heavy. We are holding the trenches, but the fight is so intense that no one has time to ponder the outlook. Thank God, this is not the only outlook, for we know in whom we have been believing, and when we lift our eyes above the clouds of battle to that more remote, that larger outlook, it is as bright as the Light in whom we have believed. Our hope is sure; our victory is certain. We shall not only hold the trenches, but we confidently expect great victory. The very abandon with which we are compelled to throw ourselves into this conflict is the great hope. God has taken away every human support and we are compelled to rely wholly upon Him.

ELLIS P. GISH.

Nanking, China.

Inverted India Turning Right Side Up

The greatest thing in India is her people. There are 300 millions and more, yet we need more people there; people

who will help to bring these millions of India's sons to their inheritance.

Many conditions in India are as they were two thousand years ago. The *sadhu* (holy man), hanging head downward and slowly swinging back and forth through the smoke of a smoldering fire, is typical of the inverted social and religious conditions in India. The almost naked, ash-smeared devotee typifies the spiritual destitution of that great land. The "holy man" on his bed of spikes is but reaching up for God. The ancient end of self-torture was holiness. All these and more need the Christ to aid them in their search for the eternal realities.

The million men from India who served on the various battle fronts saw the worst and best of Western civilization. Let us be thankful that they saw some of the best in the Christian ministrations of some undenominational and international organizations. Great changes are sure to come as a result of India's contribution to the fighting force of the Allies. The other million workers who remained in India lent much and will have their place in the silent revolution that is sure to come.

A writer who knows, says that if all Christian agencies were withdrawn from India there are forces from within powerful enough to work great social and economic changes. We may add that an enlarged force of messengers of the cross can materially hasten the long-desired changes.

During the year I have been away from India every letter has been full of a great expectation and hope. Never has the outlook been more bright. All institutions are full to overflowing, we have taken more orphaned and destitute children during the past year than in the ten or fifteen previous years. This young life will be conserved and trained for the Kingdom of Christ.

Secretary Bert Wilson, who has been studying conditions in India, says the mission should have as its goal 5,000 converts a year. This is the word of a man who has been on the field and knows of what he speaks. Will the churches put the necessary force of missionaries on the field to reap this great harvest?

If we mention the need of workers, look only at Mungeli. Mr. Saum has so many converts in the villages that there are not hours enough in the day for him to instruct the non-Christians. Motor cars and bicycles may serve as a sort of first aid, but the great need is men.

I am thinking of a great oak trunk three feet thick prone upon the ground. It is too big to be sawed up and handled until reduced by dynamite to pieces that can be worked into furnace lengths. The gospel, God's power, must break up the unwieldy mass of India's ancient systems that multitudes may be reshaped for the Kingdom of God. Let this word remain with you: only by an enlarged force of missionaries can the human side of the task be accomplished. E. C. DAVIS.

Kulpahar, India.

Auspicious Beginnings in Central Mexico

The last two months have seen great changes in Mexico because in that time there has been a complete change in the government in that country. I cannot say exactly what the

Court Scene in India—Address of the British Resident

onditions are at present (June 10), because it has been five eeks since I left Aguascalientes. However much we regret e dreadful death of President Carranza, and in spite of his ults, the Christian forces felt him to be a true patriotic man, e are all facing the future of Mexico with hope. All the ports that have come to us since I left have been favorable. ur native workers and missionaries say things are quiet, and recent letter from John Howland, president of the Union eminary in Mexico City, reports that "everybody is hopeful r the future of the country."

Whatever may be the status of the government we shall go rward with our missionary program. Political conditions ill have little effect on our work.

We talked for a long time about moving our forces from ur northern Mexico field to the interior of the republic; and w we have really made the change, having arrived with ur force of workers at San Luis Potosi December 19, 1919, nd at Aguascalientes December 16. We have opened two hools in these central stations, *Colegio Ingles* in San Luis otosi, and *Colegio Morelos* in Aguascalientes. In night classes nd our day schools we have a little more than 350 pupils. We ave had a little over fifty confessions of faith since January 1. n spite of the fact that we are in one of the most fanatical ctions of the republic we have been well received. In Aguasalientes, where the governor is such a Roman Catholic that e kisses the hand of the priests on the street, we have received ll permission and guarantees for the school, and the general rector of education remarked to Miss Gibbons that he wished ere were half a dozen such schools.

We are in the center of fanaticism in Mexico, our colporteur aving had to lock himself in a hotel room to escape an angry ob just the Sunday before I left, all because he had sold ree copies of the Scriptures on the public plaza in Encarnaion, Jalisco. He was taken out to be stoned in another place. young traveling man bought a Bible from him on the train rom Canitas to Sombrerete in order to tear it in pieces before im. During holy week the barbaric "*culto de discipline*" was eld in San Jose church in front of our school building in guascalientes. One of those nights the service was for women nly and the doors were locked, the lights put out except the ltar candles, and the women kneeling there in the darkness eat themselves with whips, in the ends of which they had laced sharp objects, screaming aloud in their agony, while e priests harangued them.

The need is terrible. We must have more reinforcements. ow grateful we are that we are almost doubling our missionry force this summer! We have a territory of 50,000 square iles with more than one million inhabitants for which we are esponsible. We have perhaps the ideal climate in the center f the greatest resources of the country, with the two main lines f railway from the United States border to Mexico City passg from north to south through the territory. It is a great eld, a great opportunity, and we pray the Lord of the harvest thrust forth His laborers. E. T. CORNELIUS.

Aguascalientes, Mexico.

Evangelizing Without Sermonizing

TO sermonize without evangelizing might be considered ineffective work but evangelizing without sermonizing can be ery effective and often is essential. All missionaries find this be true but especially do women missionaries give thanks for is method of work.

To many who read the words "evangelistic missionary" the ought of a "protracted meeting"—"street preaching"—"being a pastor"—"making public speeches" comes and they at once say, "I cannot be a missionary, I do not like school work, I am not a doctor or a nurse, and since the only other form of missionary work for women is evangelistic, and I cannot preach, I cannot go."

As a matter of fact, all missionaries are evangelistic. Those who are engaged in school work are doing one of the greatest forms of evangelistic work, for what work can be more evangelistic than that of educating young men and women who are to be the coming pastors and women helpers? To a great extent the work of the evangelistic missionary is educational. Many are the classes held by the woman missionary; classes for women who have never had the opportunity of attending a Christian school or for girls who will never be able to go further in their school life than the high school.

ONE answer to the question, "How can one evangelize without sermonizing?" is the kindergarten. There are hundreds of cities and towns in the non-Christian world today waiting for kindergarten work. How gladly those heathen parents would allow their children to attend such a school! To lead the children is a wonderful thing and through them the homes are opened, for there is no mother's heart or father's, in all the world, that cannot be reached by kindness shown to the children. The parents come to visit the kindergarten, a friendship is established with the teacher, the home is opened, calls are made, soon questions are asked concerning the stories which the children have heard, the songs they sing at home, and before one knows it, there is opportunity to do direct evangelistic work and no sermon has been preached. The women come to ask about the care of the home, of the children, how to cook, how to sew, one way after another is opened until every day seems to be filled full with opportunities of telling the Old, Old Story.

Some young women have spoken of social service. To us in Japan one form of social service is house to house visiting with or without a Bible woman. In such visits the lady of the house will bring to you problems, sometimes big problems and then again problems not so great, but all of them, with His help, can be answered in a way that satisfies. Perhaps you are asking, "What is a Bible woman?" Our Japanese Bible women are those girls who have graduated from our own Margaret K. Long Bible School and have come to assist us in the work. We are American Bible women working with the Japanese Bible women.

The missionary home is still another means of evangelizing without sermonizing. The Japanese love to come to the American home to know how it is kept. It is wonderful how the home can be used to preach Christ. Recently I read a letter written by a Japanese woman to a woman missionary in which she said, "I always tell my friends how you sacrifice to come to us, how you left your home, that we might know Christ." Christ was preached by that missionary even when she did not know it.

Then there is the work in the Sunday school, classes in English, girls' clubs, song classes, translating, writing. When we come home on furlough and show some of the Japanese things we have brought with us our friends say, "O! the wonderful Japanese materials—what beautiful things one can make of them." The same can be said of the Japanese character; there is wonderful material and beautiful things can be made of it under the guidance of the Great Teacher.

These are a few of the ways in which evangelizing without sermonizing can be accomplished. There are many other ways. But it is His good pleasure to make use of the ordinary ways and day by day to reveal the new ones.

Fukushima, Japan. STELLA LEWIS YOUNG.

O Ye of Little Faith

By HERBERT SMITH

OUR LORD, on the occasion of that matchless Sermon on the Mount, used the above words, "O ye of little faith." He was talking about physical needs, every-day things—food and clothing. He illustrated his thought by calling attention to the unmindfulness of the birds. They find their God-prepared food; they sing, marry, raise their young, and are contented. The flowers make the valley and the hillside glad. In an atmosphere that is cold or warm, damp or dry, they fill their quiet places in the general make of things; they, too, are contented. Why are not we who have minds and bodies and spirits immortal?

But I want to use the above words more in the spiritual sense than in the physical. That is, in the lack of vision, the unaccomplished tasks, and the unattempted work. Perhaps it is possible to show that because of our great anxiety for the purely physical calls of life, the great and more weighty matters of the spiritual have been almost stifled.

And what an age of spiritual significance we now live in! Who can breathe and be unaffected? It is an age of heroics—attempting the impossible and gaining accomplishments. Spiritual leaders say that three great powers who have ruled in this old world will soon be gone forever: Poverty, saloons and wars. We are going to make all things new and better. Very well! But the part is not greater than the whole; therefore, the mission shall be world-wide.

But pray, who will talk about banishing the saloon from the African jungle? Could you gain one spark of interest in his black mind? You would be thinking and speaking "white" while he only knows and thinks "black." And who would lecture about universal abundance on the crowded streets of China? Most Chinese want more than they get. But just plain talk will not long hold a crowd in the congested street of Shanghai. The Chinese want demonstrations. Japan is certainly in deep earnest when she talks about there being no more war. But how are you going to help the people living among the islands of Japan, the sin-infested cities of China, and in the forest villages of Africa, without the gospel. Poverty, saloons and wars will not be done away with "forever" if this is neglected.

The Lord taught that if one seeks first the spiritual things material blessings follow. But how are the children of Paraguay, or the mountain dwellers of Tibet, or the women in the zenanas of India to know this? If they do not know the Great Teacher how can they know His teaching? This problem is made more difficult because so many Christians at home are absolutely indifferent about sending the gospel to them, "They were born in an unlucky country; I was born in one that was lucky. Why should I be responsible for them?" says the supposed Christian. And yet we are overwhelmed with the sense that this is the beginning of a new era, an era of Christian responsibility to His unknown, heathen brothers. Can a Christian who has lived through this great war still say, "My sphere is my immediate home and the occurrences outside it do not concern me"? A pistol shot, the death of a prince, the mobilization of nations, millions dead, dying and wounded, show the mistake of a man. The field is the world, and the events occurring in any part of it are the concern of Christians.

If the appearance of a few Greeks should cause our Lord to cry out, "The hour has come," what must he be saying now concerning this hour which has no parallel in the world's history. The field assigned to the Disciples of Christ in Belgian Congo could be taken and evangelized in our day, if the six thousand and ninety-four preachers among us were convinced. The door to Africa is wide open. Who is he that will shut it? In India the war has so shaken the old superstitions and customs, that men now turn to the great spiritual power that has done so much in winning the war. They cry, "Where did this spiritual power come from? Is it your God? Show us!" And we have to endure the painful sight of seeing our missionaries afraid of urging the claims of Christ because of a possible mass movement toward Christianity. We would be unprepared for such an event. Because of the inability of a few missionaries to cope with such a movement, seven demons will enter where one demon has been cast out. Oh, sad India, there are so many Christians at home and so few to come to thee!

How can 1,250,225 Disciples of Christ remain unmoved while Tibet shouts from her mountain tops her present need. We sweetly sing,

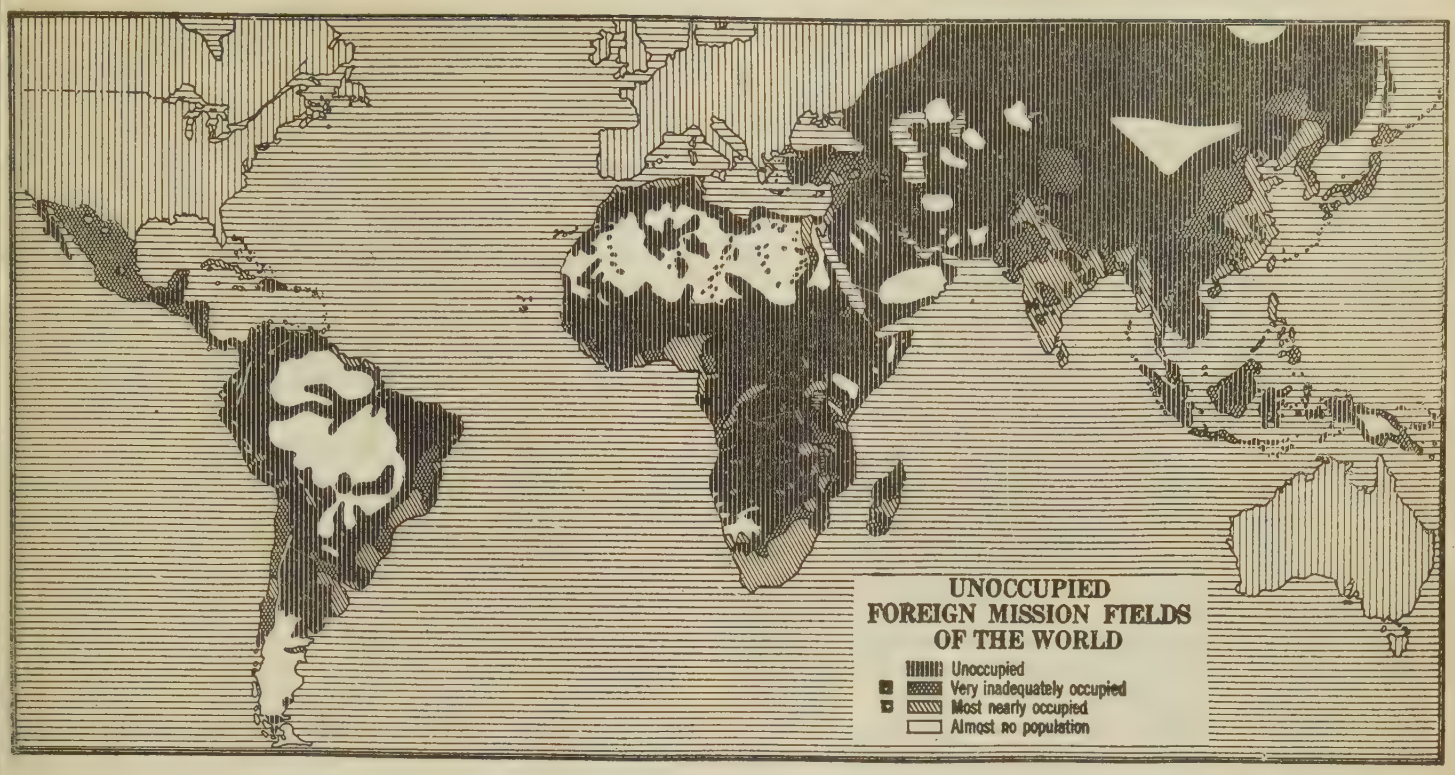
> "And seek the Saviour's blessing
> A nation in a day."

And when a nation calls, how many missionaries do we send? How many fingers have you on both hands? You have more fingers than new missionaries sent by the Foreign Society to that hermit nation in the year of our Lord, 1919.

THE call of the Open Door is not from one field only, but from every field. Historians will possibly say that this is the supreme moment for Christian missions. It is the psychological moment. The opportunity will never come again. The eyes of the world are upon us. The Disciples of Christ have a great history. We boast of what we have brought to light. But the present test will show what our religion is worth. Did not one of the prophets say something about lip worship and the heart being far away? Let not such a stigma be upon us.

Habits are strong with all of us. What we have done, that we usually continue to do. Do you know how much we love God outside of our local congregation? Just $1.80 per member a year. With this magnificent sum we clothe God's orphans in the home land; we care for the widows and aged; we preach to the foreigner who comes to us from over the seas. We teach him the principles of citizenship and Christianity all for $1.80. School work in conducted among the Negroes, and evangelists employed in most of the states to visit the churches in the city and in the country, for the same sum. And yet again with this wonderful $1.80 we carry on work in Africa, India, China and the isles of the sea. This $1.80 may be as miraculous as the flour in the widow's bin, but I do not believe it represents your love for Chirst.

One dollar and eighty cents a year, per member, for the salvation of the world—for benevolences and education. What will that sum buy in an every-day world. It will not buy a Ford; and in fact it would not buy many gallons of gasoline. Flour is $72 a barrel at Bolenge, so it will not buy a quarter of a barrel. Butter is $1.60 a pound. Now we are getting to it. For $1.80 we can buy one pound and two ounces of the best Danish butter. So, in other words, we are going to convert the heathen at home and abroad with one pound



and two ounces of butter. We will care for the motherless babies and aged preachers, and assist weak congregations in building their churches. Did you realize that butter was worth so much? One can imagine a little maid presenting our Savior with such a gift, but a picture of a full grown man doing this would not be at all attractive.

We worked like Trojans to win the war. We nearly burned ourselves up with enthusiasm for prohibition. But we are strangely indifferent about carrying out the last and final command of Christ. I am afraid most of us have run away from our job.

Last year our missionary societies issued a call for one hundred and fifty-one new workers. That call is the minimum reenforcement our missionaries ought to have if they are to hold the battle-line. Are we going to desert them this year; cable to them "Retreat. We can't find helpers, and there is no money if they be found"? How many of our brotherhood have tried to find them? How many of our leaders take the list into the pulpit, read it aloud to the people and pray over it? How many go to the Christian Endeavor Societies and Sunday schools and call for volunteers. If among a million and a quarter Christians there are not 151 people willing to go for Christ, how poor and impotent and worthless we must be. Surely, the glorious Word could be so read that in twenty-four hours the needed workers would be secured.

A woman who gave nearly twenty years of missionary service to India, said: "Oh, send me back to India at once. My heart cries out with the sights I see. I speak to a women's meeting. The tears roll down their cheeks as I tell of India's needy womanhood. They give 15 cents, and then go and buy the most expensive hats and dresses possible!"

A wounded soldier returned to his English home to recuperate. He gained in strength and his wounds healed. One day he appeared to be very nervous and despondent. His father asked him what was wrong. He replied, "I am growing selfish again. Let me go back to France once more where I can forget self and serve others." Oh, would that we might walk in the footsteps of Him who for our sakes became poor, that we through His poverty might become rich!

It is a great thing to have a choir and an organ that peals forth His praises. It is essential to have a noble church building and spacious Sunday school rooms where crowds may gather to glorify Him. But let us beware. When we have provided our soul with stirring music and artistic architecture, we are only in the A. B. C. of our Lord's "Go Ye." If the Lord, looking upon what we have done and the little we are attempting, should speak to us, would He not likely say, "O ye of little Faith"?

Does Japan Need Missionaries?

A LEADING Japanese newspaper recently contained the following:

"To preserve the world peace and to promote the welfare of mankind is the mission of the Imperial family of Japan. Heaven has invested the Imperial family with all the qualifications necessary to fulfill this mission. He who can fulfill this mission is one who is the object of humanity's admiration and adoration, and who holds the prerogative of administration forever. The Imperial family of Japan is as worthy of respect as God, and is the embodiment of benevolence and justice. The great principle of the Imperial family is to make popular interests paramount—most important.

"The Imperial family of Japan is the parent not only of her own sixty millions, but of all mankind on earth. In the eyes of the Imperial family all races are one and the same; it is above all racial considerations. All human disputes, therefore, may be settled in accordance with its immaculate justice. The League of Nations which proposed to save mankind from the horrors of war can only attain its real object by placing the Imperial family at its head, for to attain its object the League must have a strong punitive force of a super-natural and super-racial character, and this can only be found in the Imperial family of Japan."

This is deep rooted in the minds of the people, and added to this the proud self-sufficiency so characteristic of the Japanese, makes the missionary task both difficult and fascinating.

Tokyo. EDITH PARKER.

Recruiting for the World Task

By GEORGE T. SIMONS

SOME time ago Dr. John R. Mott made the statement that "What the church needs is not simply more men, but more strong men." He was correct. The strength of a movement lies in its leadership. A movement is born when a strong personality takes the findings of the academic, simplifies and interprets them to the multitudes. It will remain a movement as long as the ideas involved are given life. Protestantism and the Disciples of Christ, today, are suffering from the loss of life in their leadership.

The General Situation

A glance at the leadership situation in the larger communions will give us something of the desperateness of the need for leaders. There are approximately 170,000 ministers in the United States. Four thousand ministerial candidates yearly are required to supply vacancies, caused by death, disability or loss to other occupations. In the foreign field the church is short some five thousand missionaries, due directly to the war. It should have an expansion of fifty per cent in the homeland to meet the present needs here.

There has been an unprecedented loss of workers in most of the Protestant churches in recent years. It is estimated that at least a thousand less men entered the ministry in 1918 than in the previous year. The Presbyterian Church (North) reports twelve fewer men ordained in 1917 than were lost by death and dismissal. The Lutheran General Synod had forty deaths in 1917 and only twenty-seven graduate ministers. The Methodist Episcopal Church (North) reports a mortality rate of five per cent and a recruiting rate of three and one-third per cent with a fourth of its pastoral charges left to be supplied. This in spite of the familiar slogan of that body, "Every charge a pastor and every pastor a charge." They need one thousand new preachers a year to fill the ranks.

Between 1870 and 1910 the increases of university student bodies show this advance: Dentistry, 5,405 per cent; law, 1,083 per cent; theology, 238 per cent. Thirty years ago thirty per cent of the college graduates entered the ministry. Today the proportion is three per cent. The increase in the ministry has not kept pace with other professions.

The Disciples of Christ

The Disciples have gained twenty-four and six-tenths per cent in membership in the last ten years, and yet have one thousand less preachers than they had ten years ago. Their colleges graduate two hundred and fifty Christian workers of all types each year or about four per cent of their leadership. The mortality rate alone is approximately five per cent.

Statistics in the Nineteen Hundred and Twenty Year Book are illuminating as to the character of the leadership of the Disciples. A glance at the status of the brotherhood in one of our stronger states will give us something of the situation in general and its effect upon a given locality.

LEADERSHIP FOR THE BROTHERHOOD AND KENTUCKY

	Brotherhood	Kentucky
Preachers in business but preaching regularly	515	79
Preachers in business but preaching occasionally	614	46
Churches with full-time preaching	2,947	253
Churches with part-time preaching	2,431	363
Churches without regular preaching	3,318	378
Totals	8,696	984

Figures may be cold and prevaricate considerably, but sometimes their implication is so obvious as to be startling. It is impossible to instill a continued vision of service or to build a strong home base, from which larger work may radiate, with such part-time leadership.

Its effect upon our missionary training and activities may be seen from the following missionary statistics of last year:

MISSIONARY ACTIVITY FOR THE BROTHERHOOD AND KENTUCKY

	Brotherhood	Kentucky
Churches making some missionary offering	6,255	601
Churches making no missionary offering	2,643	407
Churches making unanimous missionary offerings (to all organized agencies)	642	17

With the demand that the church Christianize America's national life and international relationships upon us and the unlimited opportunity of the Disciples to bring their message of Christian unity, the personality of Christ, the open Bible, a democratic church and a world Christian social order to the present undecided world, we must have a well trained and adequate leadership consecrated to the fulfillment of the task.

A Vast Neglected Field

The church should have a consistent policy for the recruiting of its ministry. In the past apparently it has had none. The Men and Millions Movement made a splendid beginning and a large number of decisions were made through its influence, but these were not followed up carefully and for the most part were lost. When I was Recruiting Secretary for Christian Callings at Camp Lewis for the Y. M. C. A. during the war, we had the active cooperation of practically all the larger Protestant denominations. No representative of the Disciples ever appeared, nor was there a representative organization to take over this work so far as we could learn. Recently a former Y. W. C. A. Secretary at Oberlin College said that in the two years of her service at that great institution, while nearly all the larger Protestant denominations recruited among the student body, the Disciples were not represented, although they had many members attending.

While it is true that individual churches, colleges, and missionary societies have recruited considerably, we need a larger program. Only about one-tenth of the Disciple students are in our own colleges, and it is upon this tithe that the church must depend for its leadership, we are told. Is it not because we have no telic agency recruiting among this larger group? The Interchurch survey of the first eighteen state universities up until January, 1920, shows 4,032 Disciples out of 63,137 church members among the students. The Disciples are calling for eleven hundred new leaders this year. Here are nearly four times as many potential leaders in a portion of a vast neglected field.

From the colleges we might glance at the thousands of high school young people without Christian vocational guidance. It is estimated that ninety per cent of the decisions for full-time Christian callings are made before eighteen years of age. The instruction, ideals and influences which furnish the background for life work choices for the most part are received here.

Add to these fields those of the rural, mountain and industrial groups and we have a responsibility and an opportunity almost too huge to comprehend.

A Consistent Policy for Recruiting

In the forming of the United Christian Missionary Society it is hoped that there will be a Department of Recruitment which will carry out a unified program for the Disciples. This should include:

1. A national program which would give the brotherhood:
   (1) Information as to the world's need.
   (2) The present Christian service activities.
   (3) The need of trained, consecrated workers.
   (4) Definite fields and special types of workers needed.
   (5) Recruiting through all agencies connected with the United Society with special student secretaries. Close cooperation between the colleges and the missionary society should be followed in recruiting.
2. A correlated program carried on by the regional, state, and district organizations.
3. A local church program which should include:
   (1) A life work program in the church and Sunday school.
   (2) A life work superintendent who would correspond with the state and national agencies, see that life work instruction is put into the secondary classes, and that special service information is given the church and school. He could also work personally with individuals and arrange special programs and conferences with vocational guidance specialists.
   (3) An extension program for the employed and student groups.
   (4) An educational fund to help students obtain adequate preparation.

In thinking of recruiting for the world task the Disciples should keep in mind the service principles of the Master, the right of the young people to have proper instruction and influence to help them decide their life work, adequate training and suitable placement in the world's work. Add to this the supreme opportunity to develop a strong leadership from the rising generation to guide the church in the future and we have a task which is challenging to the utmost. Let us not fail to make our contribution.

I Will Look Unto the Hills

RELIGION has nothing more essential to give to life than the sense of true proportion, of wide horizons, of escending aspirations, without which man walks stumbling and dim-eyed to the end of his days.

Religion offers to each of us a mountain invisible. It is what the world needs most—a mountain of separation and refuge, of aspiration, of vision, a mountain of communion and therefore of comfort and hope.

We may not climb above the dead level by our own experience, and yet we may climb the heavenly steeps of the soul's great adventure. We may get away to the quiet places of the heart. On the upward slopes of the mountain invisible we may find spiritual reality.

H. D. GALLAUDET, *in Congregationalist.*

One of the Mammoth Wheat Fields in the Great Northwest Awaiting the Coming of the Thresher

Ministerial Leadership

By L. N. D. WELLS

MINISTERIAL leadership is a subject which strikes to the very root of the great question of the winning of the world to Jesus Christ. In the Divine order the minister stands at the front among the beneficent agencies of all time. The greater part of our Lord's life was spent in preparation of the twelve for leadership.

I will not agree with those who think that the minister is the greatest barrier to Christian Union, but they will agree with me that he is the key to world-evangelization.

Your problem, my brother minister, is to make your church a world-factor. To give the gospel in the shortest period to all the world is the supreme task of the Christian Church. The greatest difficulty is no longer with those who need, but with those who have the gospel. A few years ago the world was barred against our message and its messenger. Today the world is calling us to come, and now and then there comes from the depth of darkest heathendom a threat against our dereliction.

The pastor must be zealous for his cause. The missionary claim will never seize the affections and stir into activity the conscience of the flock, until the Divine Spirit has inspired the pastor with burning zeal for this sacred task of the Church. The study must be ablaze with a consecrated enthusiasm, and the pulpit must ever ring with the virile message. An apologetic, perfunctory pastor is suicidal to a missionary church, and could never lead an indifferent one to missionary service. Little will come from your leadership unless you have a world-vision and a definite plan and adhere to that plan tenaciously.

Instruction, intercession and organization are the essentials for missionary victory, and the pastor is the natural leader in each of these.

1. Instruction—The Lord's conception is that we are only stewards, and the Church will never do its best in missionary giving until it views the question from the standpoint of our Lord. The Church must stand face to face with the world's need. It must also be made to face its own ability to respond to that need. These visions will never come to the rank and file of our churches until they are spread before the people by the man of vision in the pulpit. The most broadening, deepening, inspiring and elevating subject to which the minister can address himself is the world program of Jesus Christ. And no pastor deals fairly with his people, who fails to bring them into intelligent and sympathetic relation to the enterprise of Christian missions. People will not be zealous for that of which they are ignorant. The zeal that grows and endures and achieves is according to knowledge. We cannot tell the recent story of world missions without kindling hearts.

The work of the pastor is not only to inform, he must make his missionary information grip the hearts of those who hear. The ministrations of the pulpit are the foremost means for instructing and inspiring in the great work of God. A missionary sermon? Yes, preach it frequently, but let the great heart-throb of missions be felt in every sermon of the year.

2. Intercession—The best way to secure money for the Lord is to deepen the spirituality of his people. We will be liberalized as we are spiritualized. Dr. A. J. Gordon of Boston, once came before his people and asked them to use the machinery then operating in the church, but between that day and the time for the foreign mission offering he wished them as members of the church, Young People's Societies and Bible schools, to give themselves to prayer that their offering might be according to the will of God. When the day arrived $10,000 was subscribed. Prayer is the mightiest agency for arousing and sustaining the missionary interest of any church. Christ said, "Pray ye the Lord of the harvest, that he send forth laborers into the harvest," and "this has been the potent agency in world-conquest whether in the little group with Samuel Mills in that memorable haystack intercession, or in heaven's ante-room in dark Ilala when Livingstone went home." A great offering for missions can come forth from slender purses by nothing but by prayer. The missionary theme must never be absent from the prayer service. Real missionary intercession is in its most effective place when combined in a most effective way with all the other topics of the ordinary service. Insensibly we come to feel that missions is a real part of our church life when borne up with matters of local interest before the throne of grace.

3. Organization—And what shall I say of organization? We may have the information, we may have had the inspiration, we may be imbued with the spirit of intercession, but if we lack definite plan, well worked out, our offerings will not be worthy of our cause.

There is no great outstanding accomplishment within a period of fifty years, which does not stand as a monument to organization. All honor to the man who works, but greater still the honor to the man who can inspire others to do the work. He is a great man who has a worthy vision which he can and does realize, but he is a greater man whose ideal is such that he must inspire and enlist others in its realization, and when others are brought into the realization of our ideals, organization is necessary.

THERE is no more important work in any church than that of the missionary committee. It must be composed of men and women of great soul and largest vision, whose hearts have been gripped in pity for a sin-cursed world. They must know the world's need, and they must organize the forces to keep missions to the front throughout the year. Through this committee every member of every church must be personally interviewed every year, whether it be for a special offering on our great missionary days, or for an adequate weekly missionary gift through the year. More money will be raised, and it will be more easily raised, by laying by in store on the first day of the week as God has prospered us. But the vital things are system and personal touch. Many who have given pennies will gladly give their dollars, if one who is filled with missionary enthusiasm will present the cause of missions in a personal appeal. The purpose of our organization is that we may educate, and then inspire, and then present this direct and personal appeal. The result will be most gratifying.

My ministerial friends, God is calling us to larger things; the need of the world is a challenge to Christians. For every need there is an answer somewhere; deep down in the bowels of the earth God has prepared the coal beds. They are God's answer to the world's need of heat and power. Off somewhere in earth's hidden laboratories he has prepared that subtle something which we call electricity; it is God's answer to our

need for light and locomotion. The surface soil is impregnated with the mysterious power that sends forth grass, and herbs and trees; this is God's answer to the world's need for food and sustenance. But, my friend, the greatest need of this old world is not for heat, or power, or light, or locomotion; nor is it for that which feeds our physical life; the supreme need of the world is for the knowledge of Jesus, which means everlasting life. Whence this supply? Where is the answer to this crying need? You are that answer.

Was it by chance that you were born of Christian parents? Was it by chance that you were reared in a Christian home? Was it by chance that you were sent to the little school house, and later to the high school, the academy, or even perchance to the great university? Was it by chance that you received the light of the gospel and were privileged to dedicate your life to the cause of Christ? Was this all chance, or was the process of your preparation for life's great service God's wonderful answer to the world's greatest need? God has prepared us, let us go forth and be the answer, as real leaders of our great congregations which shall move forward to the conquest of the world.

It Depends Upon You

I WOULD rather live in this period after the world war than in any other in the history of the human race.

The thinking of the world is molten. It is seeking practical application of its idealism. The very restlessness prevalent indicates a new consciousness which will not be satisfied until it expresses itself in a new social order.

Will the new order be Christian? Old habits of thinking, profligate reaction, and stress caused by the present economic conditions, pull heavily toward a mold of greed and self-interest.

The new order will be Christian as you and I live and give the best within us. Nothing less is sufficient to meet the needs of this hour. Can you afford to give anything less than your noblest self? GEO. T. SIMONS.

You cannot turn people back without a revolution; you cannot turn them back at all—*Shailer Matthews.*

The church is a laboratory in which the ideas of humanity have been tried out.—*Shailer Matthews.*

The Great Wall of China, 1500 Miles Long, 20 to 30 Feet High (Towers 40 Feet High), 12 Feet Wide on Top. It Was Begun in the Third Century B. C. and Finished in the Sixteenth Century A. D.

Starting the Boy Scouts in a Community

IN the past nine years thousands of towns and cities in all parts of the United States have used the Boy Scout program as a means of developing their boys into manly men, and the success of their efforts is shown by the fact that today there are over 369,000 Boy Scouts in this country.

The movement has been endorsed by educators, by churches of every denomination, by civic and philanthropic organizations, by the press and by the public generally. It is broad enough to take in every boy who is interested in his own development; and no matter what his social status, creed and education may be, he will find in it a means of attaining his proper ideals.

A Boy Scout begins by joining a Troop. The Troop may be organized in connection with a church, a neighborhood center, a boys' club, a Young Men's Christian Association, or independently. Three things are necessary—it must have a Troop Committee, of three or more representative men to guide its policies, a Scoutmaster who will direct and supervise its activities, and from eight to thirty-two boys. In exceptional cases there may be less than eight or more than thirty-two. The average number is twenty-five.

Eight Scouts make a Patrol, one of them being a Patrol leader. The Patrol is the unit within the Troop.

One thing is kept constantly before every Scout—he is training to become a man. Because Scouts wear uniforms which somewhat resemble those worn by soldiers, some people imagine that the organization is militaristic. All wrong. The uniform was adopted because it was the strongest, most convenient, most serviceable suit which could be bought for the money. From five to ten dollars it costs, at the local store; and when it goes on, mother may settle back in her arm-chair with a sight of relief, for there will be no patching to do for a long time.

It is not necessary for a Scout to wear a uniform at all. He can be just as good a Scout without one. But it adds to his pleasure to have it and it adds to the impression which he creates, and besides it puts all the boys in a Troop, rich and poor, on the same footing.

A boy in becoming a Scout takes the following oath:

On my honor I will do my best—

1. To do my duty to God and my country, and to obey the Scout law.
2. To help other people at all times.
3. To keep myself physically strong, mentally awake, and morally straight.

The Scout law, which the oath binds him to obey, requires that he shall be trustworthy, helpful, loyal, friendly, courteous, kind, obedient, thrifty, cheerful, brave, clean and reverent. It is an interpretation of the best ideals of our modern civilization in terms of boy life.

The next step is to learn the history of the Stars and Stripes and the forms of respect due to it. Then comes the tying of knots. A very practical bit of knowledge. When he has met these requirements, he receives the title of "Tenderfoot Scout," and is then entitled to wear the official insignia of his rank.

After one month's service as a Tenderfoot he may be promoted to Second Class Scout as soon as he has learned elementary first aid and bandaging; the semaphore or International Morse code for signaling; how to follow human or animal tracks at the rate of at least half a mile in twenty-five minutes; how to cover a mile in exactly twelve minutes at Scout's pace, by alternately running and walking fifty paces; to use a knife or hatchet without cutting himself or anybody else, or damaging the tool or anything else; how to build a fire in the open, using but two matches at the most and no kerosene or anything which he could not pick up in a virgin wilderness; how to cook over an open fire without kitchen utensils; how to earn and save money, at least one dollar; and how to read a compass, and to "box" it, or name the points. Having earned his second class badge, he finds that his troubles—or pleasures, all according to the point of view—have just begun. A first class Scout must be able to swim fifty yards; earn and deposit in a public bank at least two dollars; send and receive a message at the rate of sixteen letters per minute; make a trip alone or with another Scout to a point at least seven miles away and write an account of the trip; render first aid; cook a variety of nourishing and palatable dishes over an open fire; draw and read maps; use an axe properly; judge distance, size, number, height and weight within 25 per cent; describe trees and plants fully from observation, particularly those which are especially useful or especially harmful; furnish satisfactory evidence that he has put into practice in his daily life the principles of the Scout oath and law; and enlist a boy trained by himself as a Tenderfoot.

Boy Scout First Aid—Bandaging an Injured Foot

And that is not all. Having become a first class Scout, he is eligible to earn merit badges, and there are enough of

these to keep him busy until he has grandchildren enough to make a Troop by themselves. Each Merit Badge represents a considerable start in some trade, profession or vocation, among them architecture, art, astronomy, bee-keeping, blacksmithing, business, camping, electricity, forestry, poultry keeping, and surveying.

The Scout program has developed many heroes. Every month the National Court of Honor awards letters of commendation and honor medals to Scouts who, in grave emergencies, have saved others at considerable risk to themselves. These cases are reported in *Boys' Life*, the Boy Scouts' magazine, and serve to inspire many youngsters just awakening to the meaning of altruism.

The national headquarters registers every Scout and protects him in the exclusive use of the badges and uniform which he works so hard to earn. It scrutinizes every application for a Scoutmaster's commission, and every applicant must prove himself worthy to be a leader of boys. Locally, the close supervision of the work is delegated to a local council, provided there are three or more troops, this council being composed of ten or more men who represent every civic, religious and educational element in the community.

Boy Scout Life in the Open—Individual Cooking

The Scout program is adaptable to all sorts of conditions, and it fills those hours which are often wasted, and worse than wasted, by boys who lack nothing but proper leadership. It teaches them to serve their community. Many an unsightly dump has been turned into a garden spot, many a mosquito incubator drained and destroyed, many a public occasion been made brighter and better by the Boy Scouts.

Economically, educationally, morally, the organization of the boys of a town into troops of Boy Scouts pays big returns.

Religion and the Public Schools

IN a certain group of syndicate-owned newspapers there recently appeared an article deploring all efforts to institute religious teaching in our public schools.

In the main the article is good, but the stand which the writer, a minister, takes is calculated to do unbounded harm among certain classes of people who are unable to distinguish religion as a vital force from the creedal teaching of the various communions.

The writer says in part:

"If religion is to be made a part of the curriculum of the public schools, how can it ever be amicably decided which one of the one hundred and fifty odd creeds is to be taught to the exclusion of all others? And would not such step actually lead to an attempt to establish a state religion, which, of course, would be a direct violation of our constitution? Our forefathers, in their great wisdom, provided that 'no laws should be made respecting an establishment of religion, or prohibiting the free exercise thereof.' "

Two misconceptions are apparent in the above. The first is that the creedal consciousness of any group is in itself religion. It may be an expression of faith, but this consciousness is in reality anti-religious since it is a force which tends to separate the vital tenets of religion and weaken its capacity for the greatest good.

The second misconception lies in the failure to understand either the mind or spirit of the American people. An effort to establish a state religion in this nation would be as abortive as an attempt to convert our democracy into a monarchy.

The real danger lies in the failure to familiarize the boys and girls of America with the great religious principles upon which the foundation of our nation rests, and which are incorporated in the Bible. The presence of this Book in our public schools can be made one of the greatest factors for the spread of the American ideals of justice, liberty and truth.

The suggestion of Professor W. L. Ettinger, superintendent of the public schools of New York City, that religious instruction be given, as it is now, on Sundays in the churches and Sunday schools is not enough. The sphere of our churches is limited while that of the public schools is almost universal.

Ten years ago a mid-western school made a step in the right direction by instituting a course in the literature of the Bible. No effort was made to interpret the teachings in the light of any communion; the emphasis was placed upon the simplicity and beauty of the language used and the loftiness of its ideals.

Such a plan, when developed, would place religious instruction beyond the pale of the demoralizing situation which exists in our churches, and is sadly needed. Thus defined and taught, religion becomes the "performance of our duties of love and obedience toward God."

In addition to its religious values, the Bible as literature stands without a peer. To teach it as such is to give our children the best; to bar it from our schools through fear of denominational jealousy is to deprive our future citizenship of the influence which made Shakespeare, Milton and countless others great.

The great spirit of Christ has broken loose from our theology and is working throughout the entire social order.—*Shailer Matthews.*

—Copyright, Harris and Ewing, Washington, D. C.

Members of the United States Supreme Court Who Upheld the Eighteenth Amendment and the Volstead Act

LEFT TO RIGHT, SEATED: William R. Day, Joseph McKenna, Edward Douglas White, Oliver Wendell Holmes, Willis Van De Vanter. STANDING LEFT TO RIGHT: Louis Brandeis, Mahlon Pitney, James Clark McReynolds, and John H. Clarke.

The Eighteenth Amendment to the National Constitution

By Charles M. Fillmore

When Congress passed the Eighteenth Amendment to the National Constitution and along with it the Volstead Act designed to make it effective, and when more than the requisite three-fourths of the states ratified the Amendment, the liquor men were made to realize that the prohibition forces had captured a stronghold from which they must be dislodged or the war against intoxicating beverages in our country was about won.

The liquor men are not quitters. Whatever else may be said against them, they cannot be accused of cowardice or of lacking in eternal perseverance.

And so, as was to be expected, the new stronghold of prohibition became at once the object of the most vicious and virulent attacks from every conceivable direction. The shrewdest and keenest legal talent that could be hired for such disreputable work was retained to scrutinize the Amendment and the Volstead law and to attack them at every point which appeared to be the least bit vulnerable.

Immediately after the Amendment became effective on January 16, steps were taken to institute suits against it attacking it from every conceivable angle and, on motion of counsel, the consideration of the various cases was expedited in every way.

Two cases were original suits brought by Rhode Island and New Jersey as sovereign states to enjoin the enforcement in their jurisdictions upon the grounds that both enactments were unconstitutional. In both suits the validity of the Eighteenth Amendment was attacked, but the New Jersey case also alleged that even if the Amendment were valid the enforcement act was unconstitutional because it had not been concurred in by New Jersey under provisions of the Amendment giving the federal and state governments concurrent power to enforce prohibition. New Jersey also contended that if the entire enforcement act were not unconstitutional, the portions of it limiting the alcoholic content of beverages to less than one-half of one per cent and relating to the dispensing of liquors for medicinal purposes were invalid.

Cases reaching the court on appeals were those of the Kentucky Distilleries and Warehouse Company; Christian Feigenspan, a Newark brewer; the St. Louis Brewery Association, and Geo. C. Dempsey, a wholesale dealer of Boston, who lost injunction proceedings in the lower court. The other case before the court was an appeal by the Government from a decision of Federal Judge Geiger enjoining federal officers from interfering with the Manitowoc Products Company, a Wisconsin concern, in the manufacture of beer containing 2.5 per cent alcohol.

In all the cases a general attack on the Amendment was made on ground that it was revolutionary and unconstitutional legislatio in the guise of a constitutional amendmen designed to regulate the private habits o individuals; that it interfered with the state police powers; that it was invalid becaus adopted by two-thirds of the members of Con gress present, when the vote was taken, an not by two-thirds of the entire membershi and that the amendment was not ratified b three-fourths of the states, owing to prov sions in many state constitutions requirin that amendments be submitted to a referen dum.

On June 7 the Court reported on all seve cases. Contrary to all precedents the Cou gave a unanimous decision establishing th validity of the Eighteenth Amendment an the constitutionality of the Volstead Ac Briefly summarized, the decision establishe these vital points:

The prohibition amendment is valid, an was adopted in a legal manner.

Where state and federal laws conflict, th federal law is supreme.

The federal government can control th liquor traffic within a state and betwee states.

"Concurrent power" of enforcement do not mean states must approve the federal ac or must themselves legislate to make it effe tive; does not enable Congress or the sever states to defeat or thwart prohibition, bu only to enforce it by appropriate means. Th power to enforce is not divided between Con gress and the several states.

The action of the court makes inoperativ state laws which have sought to allow ligh beer and wines. The Volstead Act is he supreme, and must be enforced in every stat regardless of whether the state has ratifie

prohibition or not, and regardless of whatever action legislatures may take.

Regarding arguments to the effect that a state having constitutional referendum provisions could not have been said to have ratified the amendment until it had been submitted to the voters, the court cited its opinion rendered in the Ohio referendum cases, in which it held that such referendum provisions do not apply to the federal amendments.

The fifth point in the decision virtually involves all the rest when it says that the amendment "by lawful proposal and ratification has become a part of the Constitution and must be respected and given effect the same as other provisions of that instrument." All the justices agree to this; even Mr. Justice McKenna, who alone of the court finds the words "concurrent" to mean "divided," says that "the Eighteenth Amendment is part of the Constitution and as potent as any other part of it."

It is impossible to estimate the value and significance of the decision. And yet it must not be considered as being the end of the liquor controversy in our country. Until the liquor men themselves acknowledge defeat and surrender unconditionally, it will not do for the forces of temperance and prohibition to disband and cease their vigilance.

That the liquor men have not given up is evident from the fact that immediately upon the rendering of the decision by the Supreme Court, attorneys for the liquor men asked permission to file motions for the rehearing of the cases and the permission was granted. While it is hard to believe that the attorneys will succeed in obtaining any material change in the decision, it will not do to shut our eyes to the obvious fact that the liquor men have not yet given up and left the field.

One point, at least, seems to offer an opening for an insidious attack. Under the Volstead law it is recognized that Congress has the authority to define "intoxicating beverages." The definition now says that any beverage containing more than one-half of one per cent of alcohol is intoxicating. But any Congress in the future may change that to 2.75 per cent or to any other figure that it chooses.

The prohibitionists do not believe that such a change is likely to be made, but it is just as well not to be overconfident and be caught off our guard.

The census which is now being completed by the Government will call for a reapportionment of the members of Congress. From twenty-five to thirty-five more congressmen will be elected in two years than are in Congress now. Most of these will come from the large cities where sympathy with the liquor cause is strongest.

If the temperance forces are alert and on their job in the next congressional elections, a congress can be elected that will not weaken the Volstead law in any way, but will, if necessary, strengthen it. If, however, becoming overconfident because of the decision of the Supreme Court and other favorable conditions, the temperance people are caught napping, it will be possible for the liquor men to so change the complexion of congress as to modify the Volstead law or start retrogressive action in other ways.

The temperance forces must not be demobilized. Aggressive work must be carried on until the liquor men themselves abandon all hope of reviving their nefarious business.

Armenian Relief from Japan

FOR two weeks during the winter term in Akita Kindergarten, the teachers told stories of need in Armenia, and helped the children to plan their bit in helping others. As a preparation, the teachers called in each home and urged again that the offerings be the children's own. A box was prepared and hung in the kindergarten, and the contents counted by the children after each session. On Friday night of the first week there was a meeting at the church for the children and their parents. With the invitations which the children took home were copies of a pamphlet containing stories of need in Armenia. The committee planned to have these in the hands of teachers only, but through the kindness of Mr. Coleman, Field Secretary for Japan of the World's Sunday School Association, we were able to send one to each home.

The meeting at the church consisted of stories illustrated with a reflectoscope. There were pictures of the life of Christ, the children largely telling the stories, and some snaps of kindergarten life. The children were so filled with the idea of Armenia that their first response to some pictures of themselves was to exclaim, "Those are Armenian children!" The main part of the evening was spent on the subject, and the children understood many of the pictures without any explanation. Although there had been no mention of money as a part of the evening's program, an explanation of what the children themselves had done brought a response from the adults present amounting to $3. It sounds pitifully small, and is impossible to understand except as one realizes how narrow the lives of most of these people are.

During Thanksgiving preparations last fall, the children stored away some chestnuts in the regulation Japanese fashion. They packed them in a jar with twigs of cedar, and filled in with sand, covered the jar with paper, and turned it upside down in a large jar of sand. While planning what they could do to help those who are far away, they used these chestnuts cooked with rice for a needy old woman here in Akita. The poorest of the city are kept as wards at the temples. They live in sheds of the poorest kind, and have only straw, and what old bedding may be given to them. It is next to impossible to help them in any permanent way because the avaricious priests take what they will.

The head kindergartner told the children about a visit that Mrs. Garst made, and they were at once eager to help, too. When the story was told, it included an old man, but when the children went, only three went with the teachers as representatives of the kindergarten—the old man had died. One of the children asked why the old man died. The explanation was made that he was ill and there was no one to help him. "Why didn't *we* help?" asked the same boy. The teacher said that we couldn't do what was needed in illness—she was really perplexed as to how to answer. The boy is the son of a doctor, and he said, "It would have been good if my father had helped!"

The "pennies and nickels and dimes" that the children brought—Japanese "dimes" of today are paper bills, and the other money is very different from that in America—amounted to $2.34. It was their own offering from the little money that is given to them in their homes. We hope that the experience of childhood will bear fruit in grown-up doctors, nurses and men and women of all occupations, who feel the needs of those far away as keenly as they do their own.

Akita, Japan. GRETCHEN GARST.

A Sunday School with a System

THE Central Christian Church of Indianapolis is proud of its great Sunday school. In the whole brotherhood there are few larger schools, and if there are any that are better organized or more efficient, the leaders of the Central school are anxious to learn how they do it. Like ancient Rome the Central school was not built in a day, but has been gradually evolved by the persistent efforts of many devoted workers many years, beginning under the leadership of Howard Cole of blessed memory. On account of its size and success, and especially of its fine working organization, the school has become a model which attracts the attention of prominent Sunday school workers of other denominations, as well as of our own faith and order.

Some time since the school was visited by Mr. Lyndon B. Phifer, contributing editor of the Graded Sunday School Magazine, published in Cincinnati by our Methodist brethren. In that excellent publication he devoted much space to a detailed description of the school, with enthusiastic praise of its many excellent features. Mr. Phifer says, "Allow me to make you acquainted with what I like to think of as a school with a system. For that peculiar factor so well known in the commercial world as system seems to enter into everything that the Central Christian Sunday school of Indianapolis does. The physical equipment of the school is not of the best, and more room is needed. But the visitor forgets these things in admiration of the businesslike way in which the school uses its resources. From an educational standpoint it is surely a going concern."

Mr. Phifer goes into details, the board of managers, the superintendent, William E. Bell, and his assistants, the secretary, the large orchestra. He notes that the school has an enrollment of about 1,300, and an average attendance of over 800; that it pays its own way and contributes about $600 per year to the missionary societies. (Twice $600 this year.)

He then takes up the various departments, beginning with the cradle roll, and ending with the big Bible classes, one of men, another of women, and the large class of young men, taught by Dr. Philputt, pastor of the church, from which came most of the more than two hundred young men whom the church and school sent to the defense of the Stars and Stripes. He speaks of the brave array of silver trophies won by the boys of Dr. Philputt's class in athletic contests before Mars called on them to play the awful game of war. Mr. Phifer devotes a separate article to the Junior and Senior departments, and prints a half-page picture of the Intermediate department at work.

All of which is high praise from a very competent and disinterested critic. Other experienced and expert workers have also praised the school for its excellent organization and methods of working. Each year the Sunday school yields a rich harvest of new members of the Central Church who come from its classes. F. M. WILEY.

Some of the Outgoing Missionaries of 1920

LEFT TO RIGHT, FIRST ROW: Mrs. D. A. Byerlee, D. A. Byerlee, Helen L. Richey, Edna M. Whipple. SECOND ROW: F. W. Hughes, Harriet E. Young, Mrs. A. E. Elliott, Mary E. Hughes, A. E. Elliott. THIRD ROW: Lyrel G. Teagarden, Blanche A. Parker, Mary Campbell, J. B. Hunter.

Some of the Outgoing Missionaries of 1920

LEFT TO RIGHT, FIRST ROW: Ethel R. Garrett, Mrs. C. C. Dobson, Anna K. Bender, Bertha C. Douglas. SECOND ROW: Goldie P. Alumbaugh, Carey C. Dobson, Ina E. Smith, Mrs. Lottie Roberts Cornelius. THIRD ROW: Searle Bates, Annie V. Mullen, F. J. Huegel, Mrs. F. J. Huegel.

BROGAN UNIVERSITY

Hazel Green Academy Campus and Buildings

Commencement at Hazel Green

HAZEL GREEN! I came upon the place in mid-afternoon. All night and a half day we had traveled to get from the heart of the blue grass country into the heart of the mountains of Eastern Kentucky. Leaving the train at Helechawa (accent on second "e"), we entered a three-cylindered Studebaker—an old-fashioned wagon loaded with a ton of freight and drawn by two trusty mules that looked so much like they were from Missouri they made me homesick, with a well-trained horse for a leader. Seated by the skillful driver we negotiated six miles of road in somewhat less than three hours, dividing our time between quiet meditation and frantic efforts to avoid going headfirst into capacious mudholes. I call upon Mrs. Anna R. Atwater, who made this trip a year ago, to corroborate my veracity. If you still disbelieve, I appeal to Principal and Mrs. J. T. McGarvey both of whom were recently hurtled backward over the seat on the aforesaid roads. A number of former graduates returning for the week, being wiser, chose to walk. But finally, climbing a hill, there lay before us the object of our quest.

Hazel Green! We paused. The village, completely encircled with mountains, nestles in a beautiful valley, with Red River murmuring by. The air was still; the sky was blue. The dogwood was in bloom and mountain flowers were everywhere. Birds were singing that I heard in boyhood among the hills of Missouri, and the mocking birds were fairly splitting their throats in welcome. Immediately to our left, on the lovely campus of twenty-six acres—on Harrison Heights—were the buildings of Hazel Green Academy.

The toil of travel and even the external beauty of the place were soon eclipsed as I was enveloped in the genial hospitality of Mr. and Mrs. McGarvey, whom I knew in their courtship days, whom I delight to honor, and who have presided over the Academy most successfully for eight years. The Christian Woman's Board of Missions is fortunate to have as leaders of this institution those of the highest Christian culture, ideals and training, and who have nine others of like character on their faculty.

A hurried inspection of the campus followed. First, of the industrial department, where furniture made by the boys equalled that in the finest stores, where the sight of bread, cakes and jellies, to say nothing of aprons and dresses made by the girls, fairly captivated me, and where proud parents and faithful pupils happily fraternized. Next, Pearre Hall, or Academy proper, brick, three stories, fourteen rooms, steam heat, electric light, library and assembly hall. Then, the beautiful, new, modern girls' dormitory, where meals are cooked and served by students; the fine concrete boys' dormitory of twenty-six rooms; the pumping plant; the two cottages; the gardens; the heat and light plant; and last, but not least, two barns with a herd of eleven milch cows; poultry sheds and stock lots, that helped to furnish cheap but wholesome food for the 227 students enrolled last year. Mr. McGarvey has gradually built up this herd of cows, making them pay for themselves from the first, with a slight dividend over, thus adding a valuable asset to the school without cost to the Board, proving how faith and love at work can apparently bring something out of nothing.

The student programs included one on Saturday night by primary and intermediate pupils, one by the U. D. Society Monday night, the H. B. Society Tuesday night, and an operetta Wednesday night. These afforded entertainment, instruction and inspiration for large audiences that attended them all, for Commencement week at Hazel Green is the event of the year in that region.

It fell to the writer to preach on Sunday and to address the graduating classes on Commencement day. There were eleven graduating from the eighth grade and five from the high school course which is the highest given. The church was packed to hear the Baccalaureate sermon, the major portion of the audience being bright, happy-faced boys and girls. The church was filled again at night with people eager to hear God's will for their lives. But Commencement day—May 19—was the climax, the day of culmination but of new beginning, the day of high sentiment and farewell.

The school was founded by local men in 1880, but, after six years, was about to fail when it was taken over by the Christian Woman's Board of Missions and has been continued thus for thirty-four years. M. O. Carter, W. H. Cord, H. J. Derthick and W. D. Willoughby all served as principals. It is said that over half of the public scool teachers in Wolfe County went to school at Hazel Green. One graduate, Miss Della Legg, is a missionary in China. Two, Glen Haney and Gabriel Banks, are studying for the ministry in Transylvania. Others are scattered far and wide. The influence of Hazel Green is far-reaching.

A few things should be noted. First, any student found using tobacco is instantly suspended. Second, the Bible is taught every day to every class and every pupil from primary to high school. Third, daily chapel services are held. So, while the school has high standards educationally, its crowning glory is the teaching of the Bible and the development of Christian character. Most of its students confess their faith in Christ before they graduate.

Principal McGarvey feels keenly the need of a small farm to furnish pasture for the milch cows, for milk and butter are vital to the health of the students, and this food must be produced there. Food must not only be produced but produced cheaply, for most mountain folk are limited in finances. The principal must serve in many ways—as teacher, preacher, administrator, gardener, dairyman, machinist, plumber, electrician, freighter, poultry raiser, carpenter, contractor and builder, merchant and financial expert—meeting increasing needs on rising prices and keeping within the income.

The five millions of mountain folk in the Alleghenies are probably the purest Anglo-Saxon stock in America. Shut off in a measure from the main currents of travel and business, their development has been arrested. Living a rather exclusive life they are somewhat timid and reticent and often suspicious of strangers. Most mountaineers are industrious, kind hearted, hospitable, and have a high sense of honor. They are true to one another, but their fidelity, unguided, leads to the spirit of the clan; their courage, uncontrolled, has often led to feuds; their liberty, unrestrained, finds expression in "moonshining" and other acts of lawlessness. Their public schools generally have buildings limited in equipment, terms that are short, and teachers with limited educational training. Their young people are bright and ambitious and only need the opportunity for development. If all the mountain people could have the advantage of such schools as Hazel Green, they would be pouring out a stream of life for the evangelization of America and the world.

Cincinnati, Ohio. W. F. TURNER.

In the Mountains Near Hazel Green

International Missionary Conference

By Stephen J. Corey

President of the Foreign Missions Conference of North America, and one of its twelve representatives in this meeting at Geneva.

ALL international movements have been gravely affected by the World War. While foreign mission work has not been disrupted as have many other enterprises, yet in many areas directly affected by the war, most grave and pressing problems have arisen. These questions are of such a nature that no missionary board or national group of boards can effectively deal with them. This fact has necessitated the calling of an international conference or council for the purpose of discussing and as far as possible adjusting these immediate problems. It is such a conference which will be held in Geneva, Switzerland, June 22 to 28. The United States and Canada will have twelve delegates, Great Britain ten, Germany four, and France, Switzerland, Holland, Belgium, Scandinavia, Australasia, India, China and Africa one each. These latter delegates from the mission fields will be leading foreign missionaries. John R. Mott, who leads the American group, is already in Europe.

One of the most pressing questions to be discussed will be that of German Protestant missions throughout the world. The German Christian people had built up prior to the war strong missions located largely in India, China and Africa. These missions represented the very best and most evangelical of German Christianity. In 1913 they had over 1,700 foreign missionaries in the fields of India and Africa alone and were expending about $4,000,000 annually in their foreign work. At the present time about twenty-five missionaries, loaned from the allied nations, constitute the force trying to look after this great work and the situation with regard to the conservation of this important spiritual enterprise is most critical. The American Lutherans and other mission boards are doing what they can to guide this work, but the scarcity of workers on all hands makes the effort very difficult.

The greatest problem in connection with the German missionary work lies in the fact that the allied governments occupying these various fields felt it necessary to send home or intern all the German missionaries, and there seems to be no immediate hope of their return to their work now that the war is over.

The German Christian people naturally feel very keenly on this point, and now that the war has ended, urge the claim that it is the inherent right of the church everywhere to send the gospel throughout the world. Adding to their anxiety is the distressing fact that the German mark has now only about one-sixteenth its former value, so that money they have been collecting during the war for their mission cannot be used everywhere to aid their disintegrating work. It is easy to imagine the distress of these people when they see their cause, built up through long years of sacrifice, now in such a state while they are helpless to relieve the distress.

It remains for the Geneva conference to somehow cement the old friendships, remove something of the bitterness and misunderstanding which now exists and pave the way for saving the work of our Lord which has been so seriously affected.

Another problem which faces the conference is that of the attitude of governments toward missionary work following the war. These questions have especially arisen in connection with the African colonies and the Turkish empire. It is exceedingly difficult to carry on missionary work when governments are hostile or fail to recognize some of the fundamental principles of the Gospel.

It seems pathetic that in these times of readjustment in international relationships of all kinds that America has no representation in the League of Nations and thus no connection with an international clearing house for world questions.

This conference in Geneva is the first international gathering since the war which will have German representation. It is heartening to know that the Church of Jesus Christ can be the first in trying to heal the wounds of conflict.

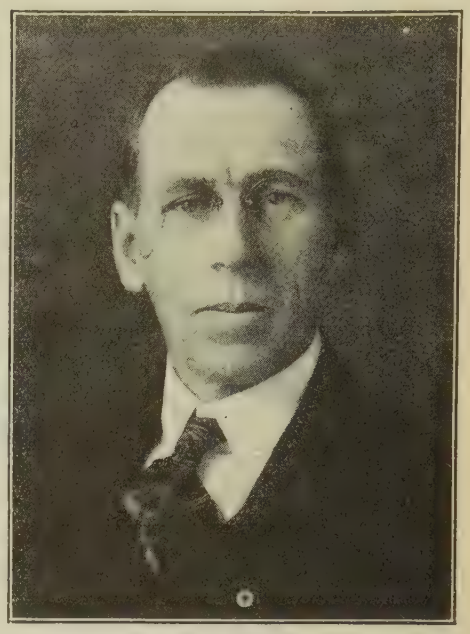
On the same ship with our American delegation to Geneva is the American group of business representatives on their way to Paris to attend a conference for the organization of an international Chamber of Commerce. Some of the most prominent business men in the United States are in the group. Like ourselves, they have been holding daily conferences on board the ship. It is interesting to note that although Germany and Austria have not been invited to send representatives to this conference on world trade, a vote was taken in their conference the other day as to whether these nations should be included or not. The vote was thirty-four to two in favor of admitting them. One of their speakers said last night: "Business can no longer live unto itself nationally or with respect to a certain group of nations—it is a world unit."

Also on board our ship is Gustave Kirby, the American director for the Olympic Games to be held at Antwerp this year. This great athletic meet will also have its place in cementing international friendships. Although Germany and Austria will not be represented this time, Mr. Kirby has expressed the hope that another contest will see them participating.

How One Pastor Brings Things to Pass

SOME men are successful by accident; others achieve success. To the latter class belongs Ernest C. Nicholson, minister of the little church at Lansing, Michigan.

When he received the apportionment for the church at Lansing for all our missionary activities he was struck with the fact that the National Benevolent Association was on the list for but $10. Not being quite satisfied that this was a fair amount for the support of the widow and the orphan and not being quite satisfied that it was a sufficient amount for his church to raise he took the matter before the church board, and the board recommended that the Easter goal be set at $70. Since the apportionments for each of the other interests in the united budget had been oversubscribed he decided to give his Sunday school free rein on Easter Sunday, with the



E. C. Nicholson

result that the cash offering amounted to $140.69. In reporting that amount he said, "I assure you that no other branch of missionary or local work will suffer in the least, but on the other hand will gain." That truly magnificent result was accomplished in spite of the fact that Easter Sunday at Lansing was a day of blizzard. This $140.69 comes from a school that has an average attendance of about one hundred.

A little later on, in the month of May, came the call for the World Movement of Disciples to this little church at Lansing and to this wide-awake, alert pastor. Two thousand dollars was the amount the 162 members were expected to give. Only two of the members own their own homes. The church had already raised a budget of $3,000 for the year. Pastor Nicholson carefully laid the foundation in a systematic campaign of education. And then on the morning of the second of May he presented the world's need and asked for subscriptions, with the result that $3,240 in cash and pledges were received before the Every-Member Canvass was actually begun.

He had faith in God and faith in his people. His labors are therefore abundantly rewarded.

Plans for Ecumenical Conference

PLANS looking toward an Ecumenical Conference, representing Christians of every faith and land, were approved by action of the Administrative Committee of the Federal Council of the Churches of Christ in America. The preliminary meeting of an international committee to arrange the details for the larger gathering was called at Geneva, Switzerland, August 10-11, 1920.

The plans under consideration will involve the assembling of the most widely representative Christian gathering of modern times. The questions for discussion are to be limited to "the urgent practical tasks of Christian life and service and the possibilities of world-wide cooperation in testimony and action." The meeting will therefore be less doctrinal and theological in its purpose than the World Conference on Faith and Order which is being promoted by leaders of the Episcopal Church looking toward the reunion of all Christendom.

Reorganization of the International Sunday School Association and Sunday School Council

PERHAPS the most significant event of the year thus far in the general field of religious education has been the reorganization of the Sunday School Council and the Executive Committee of the International Sunday School Association. This reorganization has been in process for some two years and it has been the privilege of the Bible School Secretary of the American Christian Missionary Society to serve during this time of reorganization upon the Joint Committee of Reference and Council which was charged with the responsibility of conducting all negotiations and perfecting the plans. On June 3 and 4 in the city of Buffalo there gathered the new elements to make up these two bodies and their complete reorganization was effected.

The Sunday School Council becomes the advisory body, composed of the professional and executive Sunday school leaders of the continent from both territorial and denominational bodies, while the new Executive Committee of the International Association will be the administrative body charged with responsibility for the interdenominational activities in Sunday school work. The membership of our Sunday school leaders in the Sunday School Council remains the same as in former years, but upon the International Executive Committee we have four members to be appointed directly by our people from year to year. Our first appointees are Walter E. Frazee of Rushville, Indiana, C. R. Stauffer of Cincinnati, Ohio, H. B. Holloway of Chicago, Illinois, and Robt. M. Hopkins of Cincinnati, Ohio, and all four were present at the Buffalo meetings.

It is hoped that this new alignment will lead to a vigorous and harmonious effort to secure needed accomplishments in the whole North American field of religious education.

A proposed schedule was adopted for special cooperative activities for the year 1920-1921 which is submitted herewith after the approval of the Bible School Committee of the American Christian Missionary Society for the consideration and adoption of every Bible school among us. It is of course possible to make such revisions or additions as in the judgment of any local Bible school leaders may be thought wise, but these are the special activities that will receive cooperative promotion during the coming year.

September—Extension and Attendance culminating in Rally Day and Promotion Day.

October—Leadership Training, including Teacher Training and a Father and Son Week.

November—The Bible in National Life, Christian Citizenship, Tercentenary of the Landing of the Pilgrims, Thanksgiving Sunday.

December—Religious Education in the Home, and Near East Relief.

January—Organized Adult Classes and Inauguration of Pre-Easter Evangelistic Campaign.

February—Boys' Month (a) Organized classes for boys, (b) Older Boys' and Young Men's Conferences.

March—Stewardship and Pre-Easter Evangelistic Campaign.

April—Children's Month (a) Elementary Institutes, (b) Children's Week.

May—Girls' Month (a) Mother and Daughter Banquets, (b) Older Girls' and Young Women's Conferences.

June—Children's Day and Life Commitment.

July-August—Training Schools, Camps and Daily Vacation Schools of Religion.

ROBT. M. HOPKINS,
Cincinnati, O. *Bible School Secretary.*

Help for Those Who Help Others

A NEW correspondence course in Teacher Training is being worked out by the Bible School Department of the American Christian Missionary Society. It is designed to meet the needs of two classes of people, isolated teachers who cannot attend a regular Teacher Training class and teachers of Teacher Training classes who feel the need of adequate preparation in their work.

Very many consecrated teachers are not enjoying their work in the Bible school. It is a duty not a pleasure. Teacher Training would change all this and might make their work both successful and attractive. To such the new course will come as a distinct benefactor.

Leaders of Teacher Training in our brotherhood, as well as in other communions, have discovered that the success in the new Standard Teacher Training Course generally hinges upon the teacher of the Teacher Training Class. If he is prepared and appreciates the work it is almost always enthusiastically received. The new course by correspondence will so present this work that a teacher can acceptably present it to others.

Three Units are now ready:

(1) *The Pupil.* This unit fits both teachers and parents to understand the nature of the growing child. It acquaints us with the class with which we have to deal, and fits us to do for the class just exactly what ought to be done. In other words, it teaches the teacher to "rightly divide the Word" by making plain the needs of divergent ages.

(2) *A Study of the Teacher.* This course will introduce Bible school workers to the commonly approved methods of lesson presentation. Provision is made for observation and practice work so that a teacher will have the opportunity to apply what he learns in his own class.

(3) *A Teacher's Study of the Life of Christ.* In this course the teacher is instructed how to present our Savior to his own class. The life of Jesus is studied, but with a view of presenting him to the particular scholars with whom the teacher has to do. Such a course is most vital for one who desires to give a saving knowledge of the Word of God.

The cost of this course is $2 for each unit. This includes the text book in each case and personal attention week by week on the part of the instructor. This price is estimated to merely cover the cost of materials, time and postage involved.

Further information concerning this work can be had by addressing the Department of Teacher Training, 108 Carew Building, Cincinnati, Ohio.

Adeline Goddard

A New Building in the Capital of West Virginia

THE First Church, Charleston, West Virginia, has the foundation in for a magnificent new building to cost about $80,000.

For many years the First Church has been housed in a small one-room building with no basement. No doubt twenty years ago, when the old building was new, and the congregation was young, it seemed quite sufficient; but in this day of the church's larger vision of usefulness to the community in social service and religious education, such a building is not only inadequate, but discredits the congregation and the great body of the Disciples of Christ of which it is a part.

Charleston is the capital of West Virginia and has a population of 40,000. We have two churches in Charleston, the Boyd Memorial, located in a good residential section of the west side, and the First Church. The Boyd Memorial is doing a splendid work under the able ministry of C. N. Williams. First Church is ideally located to serve the downtown section and also the best residential section of the city. R. W. Lilley is the pastor. He is greatly loved by his people and also the citizens generally of Charleston. Under his able leadership and with the aid of Church Extension we will soon have in the capital city of West Virginia a church that fairly represents us, housed in a magnificent church building.

New Christian Endeavor Secretary

MISS ADELINE GODDARD of Oklahoma is the new National Secretary of Christian Endeavor appointed to fill the vacancy caused by the resignation of Mr. John D. Zimmerman.

Miss Goddard has been serving as Bible school and Christian Endeavor secretary for Oklahoma for a number of years and brings to the new work a wealth of personality and experience that will be of the greatest value.

The only condition on which Oklahoma would consent at all to release Miss Goddard was that the new position should be considered a "leave of absence" generously granted by the great state until the time of the International Convention in October.

Hopi Camp Fire Girls, Central Church, Buffalo, New York

Report of the Hopi Camp Fire Girls of Buffalo, New York

SOLD $16,750 Liberty Bonds; saved $300 in War Stamps; knit 33 sweaters, 8 pairs socks, 2 scarfs and 6 pairs wristlets; made 30 towels for Red Cross; did surgical dressing work at Red Cross rooms; adopted French orphan, $36.50; gave $25 to Red Cross; gave $10 to United War Work Fund; gave $7.40 to Camp Fire War Chest.

Visited an old lady who is a shut-in, taking her fruit and entertaining her with songs. Sent flowers several times to municipal hospital; at Easter time supplied an old couple with food, fruit, etc.; supplied 2 poor families with a complete Thanksgiving dinner; gave a day's outing at the park to 15 poor children one day in July; held a Christmas party for 30 needy children at the church; had a Christmas tree and Santa Claus, who presented each child with toys, handkerchiefs, a pair of mittens and a stocking full of good things to eat. Purchased a pair of shoes for a poor child.

Celebrated the sixth anniversary of Camp Fire by having charge of evening service March 17, 1918. Gave $15 to Building Fund; donated $10 toward repairs on church; presented church with electric clock; gave $5 to Armenian Relief; paid $65 towards our camping expenses. All money used in the above report was earned by the girls as a group by selling chocolate, cocoa and Christmas cards. We made $175 on the Christmas cards.

We also presented the plays, "The Betty Wales Girls and Mr. Kidd," and "The Camp Fire Cinderella."

We have nearly $150 in our treasury now which will help us carry out the best point of the Law, "Give Service."

MISS VERA FISHER, *Guardian.*

Another Roosevelt Letter

A HERETOFORE unpublished letter written by the late President Roosevelt to one of his children when they lived in the White House at Washington has been discovered. The letter was written to little Quentin Roosevelt when his father was taking a vacation and trying to forget his trials as President by enjoying a hunt in the Yellowstone National Park. It contains one of the little drawings which the children of America have learned to associate with Colonel Roosevelt's little notes to his beloved children.

A young chemist who was employed in the Navy Department during a part of the Roosevelt administration, was assigned to the White House on special duty. He and the Roosevelt children became great friends, and little Quentin was his constant companion. The day the Yellowstone letter reached Quentin he showed it to his friend and later slipped it into his pocket. There it remained in the man's pocket until recently it was fished out of its hiding place when the old suit was taken from a hook in a dark corner of the closet to be thrown away. The man had resigned from the navy and was employed at Red Cross headquarters in Washington. Among those to whom he happened to show the card was the editor of the Junior News, and Mrs. Roosevelt gave her permission that the letter might be published in the school children's magazine.

The letter, which was written April 16, 1903, reads:

"Blessed Quenty-quee:

"I love you very much. Here is a picture of the mule that carries, among other things, my bag of clothes, etc. There are about twenty mules in the pack train. They all follow one another in single file up and down the mountain paths and across the streams.

"Your loving "FATHER."

Annual Convention of the India Mission of the Disciples of Christ, Jubbulpore

Report of the Annual Convention of the India Mission of the Disciples of Christ

By Neva Nicholson

THE annual Convention of the India Mission of the Disciples of Christ was held in Jubbulpore, C. P., from February 20 to 25, 1920.

There were sixty-four missionaries present, five of whom were visiting delegates from the British and Australian Churches of Christ Missions. Dr. Edith Brown, of the Ludhiana Women's Medical school, was present one day and told briefly of the aims of that institution. Mr. and Mrs. W. G. Menzies and family, Mrs. David Rioch and daughter, Janet, and Mrs. George Springer, all of whom had recently returned from furlough, were welcomed back to India. The presence of Secretary Bert Wilson, who came last fall on a visit of inspection, and had just completed a tour of the stations of the Mission, was helpful to all.

There were also five representatives of the India Church, M. J. Shah, who has charge of the promising work in the Fosterpur Circle of the Mungeli district; Samson Power, for years the head compounder in the medical work at Harda; Balchand Parker, pastor of the church at Bilaspur; Sarawan Wilson and Khet Singh, students of the Bible College in Jubbulpore.

The convention addresses were as follows: "The Place of the Church in Present Day world Movements," by Secretary Bert Wilson; "The Relation of the Indian Church to Present Day National Movements," by C. H. Thomson; "The Coordination of the Indian Church with the Foreign Missionary Forces," by M. J. Shah; "The Recreational Life of the Indian Church," by W. E. Gordon. The convention sermon was delivered by O. J. Grainger.

The devotions of the morning service were based upon the lives of Moses, Samuel, Isaiah, Peter and Paul. One of the special musical numbers was a chorus of the Bible College students, which was much appreciated.

In the business sessions an important step in advance was taken when it was voted that India representatives also might be appointed on some of the standing committees of the Mission. Heretofore only missionaries have been members of these committees. It is felt that there are now men among the Indian brethern whose spirit and experience are such as to make their counsel of increasing value. Much has been said about the desirability of closer sympathy and unity between foreign missionary forces and the Indian Church. This is one of the means by which it is believed this may be accomplished.

During the past year more has been done than formerly in attempting to secure better coordination in all departments of work,—that is, more of an effort has been made to gather up and bind together all the influences for good which may have been exerted upon a given family through various agencies of the Mission. When the parents of the non-Christian children in our schools can be visited by the evangelists and Bible women, when the patients in our hospitals can be followed up with the message of which they have already heard a little, when the non-Christian relatives of the Christians can be found and influenced by that which won the rest of their families, then will our work be really effective; then can we hope to see the fruit of our labors. Only a beginning has yet been made, but even so, the results are encouraging, and this year all departments will more determinedly cooperate with each other in the one aim for which all exist, namely, the implanting in the life of this land the seed of transforming power, allegiance to Jesus Christ.

The development of industrial and agricultural work in Christian rural communities was discussed and approved. By far too little consideration has hitherto been given to this phase of our responsibility. We have been too ready to make into teachers and preachers all who showed any indication whatever of being able to take up such work. We have never put proportionate emphasis upon, nor given proportionate attention to the cultivation of honest pride in manual labor faithfully performed. Indian youths have yet to hear that not what the hand does but what the heart holds determines a man's rank in today's world, and that no service that helps humanity can dishonor mankind. The best of the Indians are more and more realizing this and encouraging interest in trades and agriculture.

The importance of an intensive and extensive temperance campaign during the year 1920 was another matter to which new attention was given. It is feared that when more power of government is given into the hands of the Indians, they will be reluctant to prohibit the sale of intoxicants because of the seeming advantage to them of revenue from that source. Therefore it is hoped that much may be done by circulating tracts, holding meetings, and teaching temperance in the schools. In Jhansi, Harda, Jubbulpore, and Bilaspur special endeavor was made in this direction last year, and in other stations classes were conducted weekly in which temperance lessons were taught. In some places temperance societies were organized. The statement was made that excise officers have been found very willing to help in suggesting practical means of working. A standing committee has been appointed whose duty will be the promotion of temperance work throughout the Mission.

The need of more missionaries for medical and for evangelistic work was keenly felt. There are at present six stations with no missionary whose time can be given to the evangelistic phase of the work. Hatta is being left with no missionaries at all. No new missionaries have come to the field since the convention a year ago. The number of those going home on furlough this spring is larger than the number of those who have returned. The new missionaries who come out next fall will not be ready for another year to take up even a little work in any station. Meanwhile—?

This year more stress was laid upon the need of prayer—more definite praying, more sense of responsibility for the answer to our prayer. The Indian Christians also feel this. Facing larger opportunities for service and heavier responsibility in that service, it is not strange that there should come again the realization that the consummation of His work will come not by might, nor by power, but by His spirit . That Spirit is manifesting itself in India today. Pray that He who sent it forth may find it grown strong and beautiful in the heart of His Church in India.

But the convention included not only devotional services, inspirational addresses and important business sessions. Fun and laughter had places there too. There was the general reception to which the members of the other Missions in Jubbulpore were invited. There was the party at which the guests of honor were those who had birthdays in February.

That group of missionary children who are no longer children, impressed everyone. It was good to see them enter so whole-heartedly into the fun and play, and yet to see them meeting the occasion with unconscious dignity. The evening on which the Junior Missionaries entertained was the most thoroughly enjoyed of all. After the songs, recitations and pantomimes of the children, the young people gave a play—the trial scene from the Merchant of Venice. The caste consisted of Ruby and Harold Elsam, Janet Rioch, Margaret Grainger, Theodora and Miriam Madsen, Robert Benlehr, and David Menzies. All took their parts exceedingly well, and everyone was delighted.

Nor is the fellowship about the dining tables easily forgotten. There was something kindly and cheery and helpful in the very atmosphere, and it was good.

When the days of convention were ended and faces were turned again toward separate ways, it was with greater zest for a great task, new courage for old problems, stronger faith in the triumph of His Kingdom, deeper sympathy with each other in His service.

These All Died in the Faith

Mrs. J. W. Stough, May 11, 1920; Decatur, Illinois.

Mrs. W. T. Mayo, May 26, 1920; Rocky Mount, North Carolina. Age 69 years.

Mrs. E. A. Hoover, February 7, 1920; Milton, Illinois. Age 64 years.

Mrs. Bertha Custer-Miller, April 23, 1920; Streator, Illinois. Vice-president of the Woman's Missionary Society.

Mrs. Cecil Fryer Hobday, April 10, 1920; Falmouth, Kentucky.

Mrs. S. R. King, March 17, 1920; Falmouth, Kentucky.

Mrs. Mary Whisler, January 30, 1920; Mackinaw, Illinois. Age 79 years.

John Alanson Stanton, September 20, 1919; Hiram, Ohio. Age 64 years.

Miss Mary E. Hill, November 30, 1919; Mt. Healthy, Ohio.

Mrs. M. J. Fuller, April 14, 1920; Cottage Grove, Oregon. Age 74 years.

Mrs. Sarah Knox, May 17, 1920; Cottage Grove, Oregon. Age 70 years.

Mrs. W. S. Grafton, January 18, 1920; Wheeling, West Virginia.

Mrs. William Echols, February 21, 1920; Moundsville, West Virginia.

Mrs. Alice Jessie Hawkins, March 24, 1920; Versailles, Kentucky.

My Year As a Navy Chaplain

By Karl Borders

THE "amazing interlude" is ended and I am back in "cits" again, feeling rather undressed and finding myself a bit surprised now and then not to receive a salute from some stray soldier or sailor.

It was my misfortune to come ten thousand miles from Manila to get into the war and then have the armistice signed before I could locate in any branch of service. But I was determined to be in at least at the aftermath and if possible catch some of the reflected spirit of the war from those who had been through it. I was fortunate, once in, in having crowded into a little less than a year almost all the experiences the navy can offer save battle itself—a training station, a long voyage to France on a transport, and around through the canal to the west coast, and then idle anchorage at a navy yard.

The chaplain's concern, however, is not stations, nor ships, but men. And now that I think through the list of those I came to know and love in the service, I do not once connect them with uniforms or any sort of strange customs, but think of them just as men with essentially the same problems, temptations and ideals that are the common property of us all. The glamour and romance of the life at sea displayed on our colorful city signboards soon softens into the more subdued grays of the daily round with its constant need of new inspiration.

I was inclined, at first, like most chaplains, to preach more or less technical sermons, so to speak, drawing my illustrations from navy life and experience. My discourses were moral talks. But I early came to find that the men wanted to hear about Christ and religion in a straightforward, undiluted fashion and I tried to meet their needs. I believe, indeed, that it is a part of the chaplain's business to make them forget now and then that they are in uniform, and reduce their thinking to the terms of man to man, and man to God.

At the training station, which was one of the largest ones, there were four chaplains. Thousands of men were coming and going, so that about the most we could do was to preach on Sundays, do hospital visitation and confer and advise with men who sought us in the office. There was little opportunity for a real personal touch. What was done had to be planned on a large scale and sent forth with faith that some of it would find fruitful lodgment in the minds of the men who passed through the station. I recall that among other things I planned a campaign against profanity and indecent language. By poster, and screen, and sermon we worked to create a sentiment against this persistent navy practice, and then gave the men an opportunity of making a pledge to quit. Thousands of them signed, and there were noticeable results. But it was impossible to practice a follow-up plan which is necessary to make such a campaign permanently effective.

It is only at sea and aboard his own ship that the chaplain finds his most satisfying field. Here he comes to know his parishioners in an intimate way. He drops in to chat at the laundry or bakeshop; he sings with a group about the piano or listens to sea tales on the fo'castle, until he comes to be one of them. I have sometimes said to the men that I regarded myself as an amphibious animal, living both with the officers and the men, and being a little of each. I was made entertainment officer on my ship and in the planning and conduct of our "happy hours," and in the promotion of the general welfare and happiness of the crew, found many of the coveted "contracts." In the pursuit of these tasks, ordinarily regarded as without the pale of the minister's bailiwick, come many of the chaplain's finest opportunities. Nor is it regarded as inconsistent by the men that their chaplain should be, like "Dick," my right-hand man, and a gentleman of color from Maryland, a promoter of prize fights and prayer meetings. The chaplaincy teaches the wisdom of being all things to all men.

We had a gradually diminishing number of men, from the crowded quarter-deck full of sailors and soldiers coming home from Brest, to the little handful which remained when we dropped anchor at last in Puget Sound and went into reduced commission with about two hundred men aboard. But the service was constantly more satisfying as it became more intimate. Gradually my room grew to be a haven for men in distress. Sometimes it was trouble at home, sometimes simply general discouragement and the desire to give confidence and get sympathy. And then our little meetings in the six-inch-gun room, and particularly the communion services, assumed a sort of mountain-top atmosphere and led to so many quiet talks after, that when the time came to leave I was near to making a sentimental fool of myself.

Nor must we forget the officer part of this amphibious being. Unless the chaplain finds himself happy in the ward room where he eats and plays with the rest of the officers, he is not likely to be a success. Perhaps our mess was an unusual one. We all like to feel that we are different. But I am sure that a finer, more courteous and genuinely helpful and sympathetic body of gentlemen was not assembled in the navy than that in our ward room. Every movement which the chaplain inaugurated for the welfare of the men was heartily supported by the officers in a position to do so. And the friendships, too, which came in the course of time in the close intimacy of life aboard ship lent a charm to the days which made one contented and happy to do his work, and will linger a pleasant memory for years to come.

The chief chaplain in correspondence said once that he regarded the navy chaplaincy as the greatest missionary field in the country. We are all liable to the overuse of superlatives, especially when pleading a cause, and I do not agree with this statement. But I am convinced that there is work to do and plenty of it in the navy, for the man whose tastes and family ties permit of his spending much of his time at sea. The man who regards the chaplaincy as a soft job is either misinformed or is a shirker. The churches owe it to the country to see that the proper men for this work are recommended to the army and navy, so that the high standard of efficient and devoted work attained during the war may not suffer in the equally important time of peace. The place of the chaplain in the military and naval organization, at one time dubious, is well on its way to a recognized importance in the maintenance of an efficient and reliable army and navy. The chaplain's corps should receive the commendation of all who are interested in seeing the religious and moral well-being of our soldiers and sailors safeguarded now and in the future as has been done during the war.

And in the end, let me bespeak for the men who sail the dark blue sea to guard our country's honor and maintain her ideals, the continued interest of those of us who stay at home. They do not need, nor want coddling and charity. There has been entirely too much of that already. Just remember the line of Kipling's "Tommy" that they are "most remarkable like you." They come up from the ends of our land, the best of them from the inland portions, from the farm and the smaller cities. Treat them, when you meet them, as brothers and do not regard the lot of them as blackguards because you have seen a few men in uniform painting the town red. Conformity in dress doesn't mean uniformity in character. And even with the few, deal gently and again let "Tommy" speak.

"And if sometimes our conduct isn't all your fancy paints, Why, single men in barracks don't grow into plaster saints."

They are men like the rest of us, but living in unnatural quarters, removed from the restraining and refining influences of woman, shut up for long voyages at sea and likely to pop off like a surcharged boiler when they hit the first port.

I'm glad I came to know them, and to love them—so glad that I am staying in the naval reserves with the chance of getting back among them for a month now and then to renew acquaintance.

Ten Years of Religious Progress

THE Home Missions Council gives circulation to the following: "There are 202 denominations in the United States. Thirty-one new denominations were born in ten years and seventeen died. Of all the people in the United States 41,926,854 are church members, an increase of 6,860,000 in ten years, or 20 per cent. There are 227,000 churches, an increase of 15,000. The value of church property is $1,676,000,000.

There are 721,815 Roman Catholics. From this number should be deducted 15 per cent for infants and children, included in the Roman Catholic statistics. Less than one-third of the church members in the United States are Roman Catholics. The Roman Catholic proportion in the total membership was 40½ per cent in 1906; in 1919 it was 37½ per cent. In ten years the Roman Catholics gained 10 3/5 per cent, while the Protestant churches gained 23 2/5 per cent. Baptists gained 26 1/5 per cent; the Disciples 24 4/5 per cent; the Presbyterians, 23 1/5 per cent; the Methodists and Episcopalians, 23 1/5 per cent; the Congregationalists and Lutherans, 13 per cent. The Universalists are losing, having today only 59,000 members. The Unitarians have only 82,000. The percentage of men in nearly all Protestant churches is increasing. It is now 43 9/10 per cent. The average ministerial salary among the Northern Methodists is $1,223; among the Congregationalists, $1,343; Northern Presbyterians, $1,474; Episcopalians, $1,632, and Unitarians, $2,080."

Wanderland — Wonderland

The Adventures of a Baby

From the Japan Advertiser, Tokyo

THE North American Indian baby in his basket cradle and the baby kangaroo in his mother's pouch are both more securely carried than the Japanese infant whose baby carriage is his older brother or sister.

When an American boy or girl "tends the baby" he must give up doing anything else for the time being. They manage it better in Japan. There are so many babies and the grown people have to work so hard that the children who are not old enough to work have to look after their little brothers and sisters all day and every day. But Japanese fathers and mothers know that children must play, so they dress their boys and girls in strong but loose kimonos, in the backs of which they tuck the babies.

The six pictures show some of the adventures in baby's busy day. These are only samples, but surely if walking on stilts, playing ball, jumping the rope and riding a bicycle do not compel baby to dismount, he can ride through any possible sort of exercise. If we admire the hardiness of the baby that endures such jolting and jerking, what must we not think of the strength and skill of the boys and girls who carry such loads through all their games and tasks! And how we must praise the good nature of both the baby carriage and its passenger!

Prospecting China's Golden Fields

By Wallace R. Bacon

WHEN we had gotten onto the ferry to cross the Yangtze from Hsiaw Kuan to Puko we checked up on baggage and people. There were eight folks and more baggage than we could handle. Mr. and Mrs. Bro and baby and Dr. and Mrs. Wilmot and baby and Mr. Sarvis made up the party. The ladies were going to Chuchow to visit the Sarvises while the men made a short itinerating trip in the interests of evangelistic and educational work, intending later to join them at Chuchow. Just before the party left Nanking I decided to go along with the men for a couple of days. When we were leaving the ladies at Puchen a man rushed up with a note from Mrs. Sarvis asking Dr. Wilmot to come on to Chuchow because of the sickness of Dr. Song, the Chinese doctor who is now in charge of the hospital at that place, while Dr. Osgood has been in Yunnan seeking the release of Dr. Shelton from the hands of bandits. However, he was able to join the party again that evening.

On our way through Puchen we stopped to look at the land that is being considered as a site for the development of our work there; and when we arrived at the school and found thirty-five bright-eyed little chaps crowded into small and inadequate quarters we wished that we might hurry up the plans for the development of this work.

Pastor Ko, who is now superintendent of the churches in this district, joined us here. We loaded our baggage onto a couple of *tiaofus*. They carried the things on their poles and swung along ahead of us the whole twenty-five *li*. As we left Puchen I stopped to get a picture of the old Puko pagoda which stood out against the horizon on the hilltop. It is in bad condition now, but has stood there for centuries.

The road we were traveling wound about between the fields and over the hills. At home we would call it a cowpath. We passed little donkeys with baskets of rice, wine, and fertilizer, and occasionally had to make way for the lumbering water buffalo to get by. Most of the fields were already planted with wheat or beans, and both crops were doing nicely.

Our Four Chinese Workers at Go Tan Tzi. Guy W. Sarvis Stands Near Left and Wallace Bacon and A. C. Bro at Right

The farmers were busy everywhere fertilizing their fields with the mud from the bottom of the ponds. In places where the ponds were dried up they were taking the mud about six inches deep from the bottom of the empty hole. Whole families would be engaged in this task. The old father would have his sons and their wives assisting him. The inevitable pole and baskets were being used. Whenever the women would bring their baskets back to be filled they would first sprinkle a few grass ashes into them so that the mud would not stick when they emptied them out in the field. Then, too, the ashes would stick onto the mud and thus find their way all over the field. After this mud is put all over the field in basketfuls; then the women go over the field again, using a crude sort of spade and scattering the mud by the shovelful. If the pond was not dry at this time of the year, they used a boat and by means of a tool that was something like a post hole digger, made out of large scoops, they would fill the boat with the mud and then go to the bank and throw it out onto the field. One can but marvel at the patience and industry of these people.

Everywhere along the way we found the farmers getting the small irrigation ditches around their rice fields cleaned out and the terraces between the fields built up. We passed a water wheel, or as the Chinese say a "water wagon." These are of different kinds, some run by water buffaloes, some by use of the feet, but this one was operated by hand. A man and his wife were running it and they were elevating the water between four and five feet and the quantity lifted was sufficient to make a good sized stream as it rushed on through the ditches into the fields. A fish trap had been placed in one of these ditches so as to catch any small fish that might get out of the pond.

We stopped at a tea house to refresh ourselves. It was out in the open country. The house was the typical country house with mud walls and thatched roof and dirt floor. The people served the four of us all the tea we wanted for only one copper.

Go Tan Tzi knew we were coming and the whole village was in a stir upon our arrival. We went directly to the school and church which are being conducted in the same quarters, and there we met Mr. Liang, the teacher, and Mr. Ting, an evangelist from Nanking, who was then in the midst of an evangelistic meeting at Go Tan Tzi. A delightful tea was served immediately and in about ten minutes we had a splendid Chinese dinner set before us which we relished greatly. It seemed to us that a remarkably large part of the town was there to watch us eat. This was true at every meal. They increased in numbers the longer we stayed.

The last meal I had there we pulled some desks around in such a way as to block the crowd from coming closer to us than about six feet. I suppose there must have been at least fifty people back of that barrier. They were of all sizes and kinds; old men and old women, young men and young women, kiddies of all ages, some with sore heads and some with sore eyes. One mother set her baby on a desk and leaned over to let it nurse while she watched the foreigners eat; they were all there, some were fearfully dirty and others were not so dirty, but none of them clean. They stood there for about an hour, some with squinted-up eyelids, and all of them with necks stretched and with an apparently tense interest.

One member of our party had smuggled a can of peaches to the table and at the close of the meal offered us all a share in his dessert. The Chinese men did not care for the sweets and left the table to drink their tea while the rest of us finished up on something sweet. But when they left they did not replace the desks of our barricade and in a minute the whole crowd swarmed in about us. They began debating among themselves as to what we had in those cans. About the time they had decided that it was pork, we told them that we were eating peaches and that the white liquid we poured over them was condensed cow's milk. And again, for the hundredth time I suppose, they thought we were strange indeed.

Mr. Bro and I wandered about the village and its environs one afternoon. The boys were out with their kites. These kites are of unusual designs and the boys are very clever in flying them. We passed stone arches with some very clever carving upon

Christians and Enquirers at Go Tan Tzi. A Typical Country Congregation

A "Shuei Che." This is an Inclined Pump with an Endless Chain, which the Chinese Use for Irrigating Purposes

them. They were doubtless erected to the memory of some worthy widow. We passed through the paupers' field and encountered some ferocious dogs. An empty *pu bow*, or bundle, told anew the old sad story of the fate of many of China's babies.

A fine piece of land, high, with splendid drainage and in fine location, had been pointed out to us as the site they were trying to secure for the development of our work here. Then we came back through the main street of the village to the school, stopping in at various shops along the way. We went into one temple where the gods had been piled in one corner to make way for a school. The teacher was very courteous and talked with us about his work. There were about twenty-five boys in the school and they were studying the "Four Books," a part of the Chinese classics. Out in front of the temple we heard a blind woman telling another lady's fortune, for which service she received a few coppers. Most of it was told in a chant which was accompanied by a few chords struck on a stringed instrument.

Everywhere we went the people were courteous and interested. Old women making cotton thread by hand would stop and show us how they did it and seemed greatly pleased when we praised them for being clever at it. Wherever there was a baby in the shop, we, of course, could get them started to talking by telling them how pretty the baby was. All the forms of industry were being carried on in medieval ways. Rice was cleaned by hand and the use of large reed sieves swung from a rope. The coffin shop is in every village. This shop was very busy, but nevertheless the old *Lao pan* took time to give us a cordial and insistent invitation to do him the honor of coming in and sitting down. These coffins are made of logs and special care is given to dressing the ends of the logs. We asked about the price of a coffin and he told us the one he was then making would cost thirty dollars.

That evening Mr. Sarvis showed some views in an old Buddhist temple near the school. We had to go there because our building was much to small. The crowd was at the doors very early and the place was packed and all standing room taken long before time to begin with the pictures. The people of Go Tan Tzi seemed to thoroughly enjoy the pictures. Mr. Ko talked about them as they were thrown onto the screen. There were some views of China and then some views of America and then a number of pictures on the life of Christ which gave Mr. Ko an opportunity to instruct the people. When it was over we had an interesting time keeping the people from stampeding to investigate the machine. Sunday night the service was planned for outdoors because there were so many people turned away from the temple.

There was a record-breaking attendance at Sunday school next morning. Mr. Sarvis was asked to teach one of the classes but before he began he asked Pastor Ko to say a few words about the Bible so that these men would have some idea about the book. Before Mr. Sarvis had been talking long all the other classes in the room and stopped to listen to him.

At the morning church service Mr. Ko preached from Matthew 13:44, 45, about how much it was worth while paying in order to be a Christian. At the close of the service all the Christians stood together to take communion. I could not see just how many there were in the women's section, but altogether, I think we were about fifteen. During all of the service people were gambling in the street just outside our room. The gambler had come where the crowd was and he was doing a good business too. Men, women and kiddies seemed to be in abundance who had the necessary coppers to pay for a chance to draw the lucky stick out of his bamboo box.

After another good Chinese dinner I left the men and started on my way back to Puchen. The afternoon was hot but I thoroughly enjoyed the trip. Stopped for tea and let the folks sample some raisins I had with me. People were busy on every hand as I walked between the fields. And they were always ready to smile and pass some word of greeting, most of which I understood. On the whole trip I never heard the call "foreign devil" but three or four times and then it was always from some little youngster and given without any evident malice. Occasionally I would pass two or three little boys or girls astride water buffaloes, and being alone they sometimes looked very serious and afraid of me.

At Puchen I took a *chedza* (riksha) the last three miles to Puko and the river. I came across the river in a sampan. As they lifted the great single sail to the breeze and we started across the Yangtze for Hsia Kuan, the four rag pickers and their rags, my fellow passengers, and the old man and the boy who helped him sail the boat were not in my thoughts much. A great cloud hung over the mountains in the background and the sun setting behind it was throwing a red glow out over the edge of the cloud. Before we got across the river the cloud had lifted enough to let the glow of the sunset appear in wondrous glory beneath it and against this the sails and masts of Chinese junks stood out. The old Yangtze flowed on its way as it has done for thousands of years and was wholly oblivious to my presence, but the glory of the sunset was reflected on its yellow waters. And some day, somehow, the glory of our God will be reflected in a new and more glorious way in the lives of China's yellow millions.

The Puko Pagoda. This Stately Temple Has Been Standing for Several Centuries

Program Helps

Women's Missionary Societies and Circles

Bible Study

THE NEW EMPHASIS ON THE USE OF MONEY

II Corinthians, Chapters 8 and 9.

WHAT is called the new emphasis is not really new, but is simply a revival of the emphasis of the New Testament. Our Lord and His Apostles had much to say about money and the right use of it. In fact there is scarcely any other topic on which they had so much to say. When the rich young ruler went away sorrowful because he was told to sell what he had and give to the poor, the Lord's significant comment was, "How hardly shall a rich man enter into the Kingdom of God." The man whose fields brought forth so plentifully that he was embarrased by his superabundance and proposed to spend all the increase on himself, is known to us as "the rich fool." He laid up treasures for himself and was not rich toward God. The man who was dressed in purple and fine linen and fared sumptuously every day, is represented as lifting up his eyes in torment. This man saw Lazarus lying at his gate, full of sores, and did not minister unto him. Our Lord taught his disciples to lay up treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal. He said to them, "Give, and it shall be given unto you; good measure, pressed down, shaken together, and running over." And again, "Give to him that asketh thee, and from him that would borrow from thee turn thou not away." There is a great saying our Lord's in the Book of Acts and that is not found in the Gospels and reads thus: "It is more blessed to give than to receive."

The great Apostle said, "As ye abound in everything, in faith, and utterance, and knowledge, and in all earnestness, and in your love to us, see that ye abound in this grace also." Speaking of some churches, He told "how that in much proof of the affliction the abundance of their joy and deep poverty abounded unto the riches of their liberality. For according to their power, yea, and beyond their power, they gave of their own accord." He reminded the Christians to whom he wrote of our Lord Jesus Christ, and said that though he was rich, yet for their sakes he became poor, that they through his poverty might become rich. Again, "Let each man do according as he has purposed in his heart, not grudgingly, or of necessity; for God loves a cheerful giver."

Money was needed then and money is needed now. Paul said that one church had sent once and gave unto his need. He spoke of the gifts of that church as "an odor of sweet smell, a sacrifice acceptable, well-pleasing to God." He taught that Christian people were to give as they were prospered. He spoke of every Christian as a steward, and said that it was required in stewards that a man be found faithful. What a Christian has in his possession he holds in trust. He is not to think that his wealth is his own to spend as he likes. The scriptures teach that one's riches and what he possesses are limited on the one hand by the sovereignty of God from whom he has received everything, and to whom he must render an account of all, and on the other hand by the claims and the needs of his fellow men.

The gospel is to be preached in all lands, both at home and abroad. Those who preach are to be sustained, for God has so ordained that those who preach the gospel shall live of the gospel. Schools of all grades must be established on the mission fields. Hospitals and orphanages and homes must be provided and maintained. The aged and the dependent at home must have their needs supplied. This cannot be done without money, and God calls upon those whom he has prospered to supply the money necessary. There are millions who cannot preach or teach but they can assist the work by the right use of the funds God has given them. A man like Dr. Goucher, or T. W. Phillips, or John S. Kennedy, or R. A. Long, or Albert Teachout can assist the work of Christ in all lands. By doing this a man does far more for the enrichment of his own life than he could possibly do by following in the footsteps of the prosperous man who said to himself, "Soul, take thine ease, eat, drink and be merry."

For centuries the church forgot her duty to give for the maintenance and the enlargement of the work of the Kingdom. The majority of Christian people gave nothing. What was given was given by a few. So long as little or nothing was attempted, little money was needed; but now when missionaries are going to the uttermost parts of the earth, when the war-cry is the evangelization of the world in this generation, when social reformers are seeking to improve the conditions of all classes, money is needed as never before. This is the special reason for the new emphasis on the use of money.

Perhaps it should be said that though the teaching of the Scriptures on this subject has been emphasized, those who claim to know, confidently affirm, that the present generation is giving less than their fathers gave, all things being considered. The world was never before so rich as it is now. The church shares in the general prosperity. It becomes those who are teachers to keep the duty of giving before the people in season and out of season. There must be line upon line, precept upon precept, here a little, and there a great deal. The church should give head to the suggestion found in the following words:

"Make channels for the stream of love
Where they may broadly run,
And love has ever-flowing streams
To fill them, every one.

"For we must share if we would keep
That good gift from above;
Ceasing to share we cease to have,
Such is the law of love."

A. McLEAN.

September

The New Emphasis on the Use of Money

MUSIC.
PRAYER.
BUSINESS.
DEVOTIONAL PERIOD.
- Song.
- Bible Study.
- Prayers.
  - That every Christian may set aside a portion of his income for the Lord's work.
  - That those who have great wealth may give generously for World Missions.

SONG.
TALKS OR PAPERS.
- The New Emphasis on The Use of Money.
- Stories of Giving.

ECHOES FROM EVERYWHERE.
HIDDEN ANSWERS.
SONG.
BENEDICTION.
PROGRAM HELPS.
- Leaflets: The Use of Money, 3 cts.; The Stewardship of Money, 3 cts
- Special Article, "The New Emphasis on the Use of Money," WORLD CALL for August.

Echoes from Everywhere

A SPLENDID offering has come from our Chinese Christian Institute at San Francisco, California, for missions. Seventy-five children in the day school gave as an Easter gift, $55, to be used for hospital work on the foreign field. The C. W. B. M. Day offering was $20. We are glad, not only for the offering, but for the fine missionary spirit that is being developed among the Chinese people touched by the work of the Institute.

Mr. and Mrs. Carpenter and daughters were to have sailed from Porto Rico for furlough in the States on May 29, hoping to get to the College of Missions in time for commencement and the Missionary Conference. However, the strike of the longshoremen delayed their coming, which was a great disappointment, for Mrs. Carpenter has been seriously ill and their vacation was overdue. These good missionaries have been working very hard and need a change and rest.

Mr. W. E. Gordon, Jhansi, India, writes: "We started a dispensary in connection with the school when Mrs. Gordon came down from the hills. The boys so often come to school with sore eyes, boils, itch, ringworm, or colds and coughs just starting. This way they can be treated right away. In January the young man Mrs. Gordon had under training in Mahoba, who had been in Bina ever since we left India, was transferred here. He has been quite a help. He and his wife are running the dispensary now. In three months we have had over four thousand patients, over three thousand of them being boys from the school, the others outsiders. The boys are treated free, others pay one anna a ticket. The District

Board, a semi-government body, have granted ten rupees a month for the dispensary.

"Some months ago I started a class in physiology among the boys. They have been greatly interested in what they have learned. It is something so absolutely new to them. I expect to follow up these lessons with talks on temperance, hygiene, and sanitation."

The Elsam family of Bina, India, have promise of passage to London on steamer sailing the 10th of May. They expect to spend part of their furlough in England.

Miss Orah Haight's furlough is due, but as late as April 21 she had not been able to secure her steamer passage.

Mr. Carpenter writes that the Evangelical Seminary, Porto Rico,, has just closed its first year, and it has been a successful one. Three students received full diplomas, one of whom was our Juan G. Rivera, who came to our Boys' Orphanage when a small boy. Credits were given him for the course he completed under Mr. Wood and Miss Siler. The Seminary grants diplomas only to those who have finished high school. Certificates are given to special students.

Miss Lillie F. Abbott, Nanking, China, has been teaching this spring three classes in English and a Sunday school class in Chinese. With her language study in the mornings, this has kept her pretty busy. She writes: "Yesterday afternoon the girls were out in groups talking against cigarettes, which at present are being widely advertised and given away. So many of the coolies we meet on the streets are smoking. It seems to me that even in the short time I have been here I can notice an increase in the number of cigarette users. Saturday afternoon, on the hill near the school, an immense crowd was gathered together to see a balloon ascend. When it had gone up a little way the man in it threw down quantities of cigarettes. Here in the school the teachers are doing everything they can to influence the men not to smoke. After the girls had talked to a small group of women in one of the Christian homes, they gave out papers on the street, telling of the evil effects of smoking."

Dr. Jenny E. Crozier is visiting relatives and friends in California. She is planning to spend most of the summer getting the rest she needs after her strenuous medical work in India.

After her year of study in the Language School at Nanking, China, Miss Lois A. Ely is to be located in Luchowfu for the next two years, helping in our Girls' School there while Miss Lillian Collins comes on furlough this year, and Miss Wenona Wilkinson next year. After that it is planned that she, with Miss Effie McCallum, shall go to the Girls' School in Nantungchow.

The Butler College Student Y. M. C. A. and Y. W. C. A. are establishing scholarships in India, Japan and China. The latter is for $100 and will go through the Christian Woman's Board of Missions to Ginling College, Nanking, for the use of Sun Gi Shuh, one of our own Christian girls there.

Miss Manha Bateman of the Congo mission writes with much appreciation of the natural beauties of Africa, the flowers, ferns, birds and butterflies; then she adds: "My greatest interest just now is to learn the language so I can understand and be understood. People come and try to talk and it is so hard to make yourself understood. The children are my patient teachers and are always willing to say things slowly and as many times as I ask them. They are such interesting little fellows."

Miss Laura Lynne Major now has charge of the women's work in Luchowfu, China, housed in the building that was formerly used for the girls' school before it was moved into its fine new home. In the winter the missionaries held a child welfare exhibit with charts, posters and models, splendidly adapting the proper care of children to the possibilities of the average Chinese home. More than eight hundred women saw the exhibit during the three days of its continuance, and heard the lectures given by our best trained Christian women.

Hidden Answers

1. What is the imperative need of our work in Japan?
2. What are some of the methods of the evangelistic missionary?
3. How is a Boy Scout organization constituted?
4. How many new missionaries are being sent to the various fields this year?
5. What was the basis of the morning devotional services at the annual convention of the India Mission?
6. Give the percentage of men in the Protestant Churches.
7. Where is the United Christian Missionary Society to be located in St. Louis?
8. What method is used to appease divine wrath in the Philippines?
9. Who is the dean of our foreign missionaries?
10. Why was Frederick Smith interested in the capture of Dr. Shelton?
11. What important meeting was held in Geneva, Switzerland in June?
12. Who is the new National Secretary of Christian Endeavor?
13. How has the International Sunday School Association been reorganized?

Mrs. Maria Reynolds Ford has been doing relief work under the Red Cross in Albania the past year. Recent word has come from her in Greece, where she was enjoying a vacation in visiting historic scenes.

Mrs. Bierma writes of the two little "Junior Missionaries": "Ruth and Rachel are fine playmates. They like to dress up in Indian costumes and play that they are Bible women just starting to the town to teach. Their Hindustani speech and gestures are a delight to the Indian people."

Mrs. Hobgood of Africa writes of her little Junior Missionary: "Bob is about the busiest person around even if he hasn't any definite plan of work. He runs and gets the Bible and is very quiet while I read to him and we have our prayers, and then he likes for me to tell about Jesus, or sing to him while he gets real sleepy." Mr. and Mrs. Hobgood hope to be at home on furlough in time for the October convention.

Miss Major writes of one of the women baptized at Luchowfu recently: "I wish you could have seen her, so old and stooped, but with that wonderful light of the Spirit in her dim eyes. It was the story of the Prodigal Son that first gripped and held her. She said "I drowned three of my own baby girls long ago. I did not know it was wrong. Can God forgive even that?"

Humanity Requires No Mandate

WHETHER or not the American nation ought to accept a mandate for Armenia is clearly a debatable question. And the debate is still going on, even though the Senate has expressed its disapproval of the President's recommendation. There is much to be said on both sides of the question, for the issues involved are fundamental to our foreign policy.

But while the debate goes on with reference to the matter of the mandate, there can be no room for debate relative to the duty of America to succor distressed Armenia in every proper way. There may be weighty political reasons why America should not assume the obligations involved in the proposed mandate, but there can be no good reason why America should not continue increasingly to pour out her sympathy for Armenia through the channels of practical helpfulness. For, as an editorial in the Providence Journal of June 9, states: "America does not need a mandate to furnish of her abundant wealth the little that Christianity suggests for the Armenians."

There is no question as to the need. The conditions prevalent in Armenia today are quite as severe as any that have been faced by these brave people within the last few years. Their enemies are pressing them on every side. They are in great peril of utter extermination. A Turkish official recently made this remark, which is quoted by Sir Philip Gibbs, the well-known correspondent, in a recent article: "We do not mind if the Western Powers proclaim a free Armenia. We will make it a desert without people. It will be free to us."

It is surely within the right of any nation on the face of the earth that is actuated by the broad principles of humanity to do all in its power to thwart the threat of the Turk, and to save a worthy people from extinction. America already has done much for Armenia through the Near East Relief, but there remains very much more to be done. And, as an Armenian from Aleppo, suffering under the persecutions of the Turk, has recently said: "It is to America that Armenia cries for help. Help us now, before there is a tragedy more terrible than any in the past."

Mr. Charles V. Vickrey, General Secretary of the Near East Relief, is about to make a tour of the countries in which that organization is operating, sailing from New York on July 3. The Near East Relief, because of the splendid work it has done through the generosity of the American people, is a star of hope to the thousands of distressed people of Armenia.

Development Department

Christian Woman's Board of Missions

Woman's Missionary Societies

YES, the last year of the Five-Year Campaign began July first. Very special preparation should be made for the meetings during this quarter. Through the officers and division leaders every member of the society should be urged to be present, and participate in these beginning meetings of the year's work. True, this is vacation time, but world conditions are such that a new emphasis must be placed on the responsibilities of the church of today. Old plans and a half-hearted service will not meet the needs. This is not only a day of opportunity, but a day of necessity.

Every society will receive from their State Office an apportionment in members, WORLD CALL subscriptions, and offering for the year, July, 1920, to July, 1921. Aims that will be a real challenge should be accepted by every society.

The Executive Committee has doubtless worked out a plan suitable to local conditions whereby the responsibility of the year's work will be shared by every member of the society. Divisions should be apportioned a definite per cent of all the aims. Societies that are not using the uniform Division Plan will find it very much easier to promote the work and greater results will be attained if they use some plan for dividing the responsibilities.

During the first quarter of the missionary year an every member visit should be made. Every member should be asked to assume definite obligations for the last year of the Five-Year Campaign. Cards to be used in this visitation will be provided free, from Headquarters. It is suggested that every member be asked to designate how many new members and WORLD CALL subscriptions she will try to secure and the amount she will give in addition to her regular monthly offering.

If this visitation is carefully planned and systematically carried forward, great results will be attained. The enlistment of women should be stressed above every other aim. If the womanhood of the church could but know of the spiritual uplift that comes into the lives of those who serve through the Woman's Missionary Society, we would need no aim in membership. However, since only a small per cent of the women of the church are receiving this blessing the enlistment work must go on.

WORLD CALL should be going into every home represented in the church. All subscriptions in the local church will count on the aim of the Woman's Missionary Society.

The power of money for good was never greater. Think what a million dollars will do. It is to build schools, hospitals and churches, preach His gospel, train His workers and send them out to teach and heal and save His children. God is counting upon this money for His work. Dare we fail Him?

It is necessary that we have a new Honor Roll for the closing year of this great campaign.

HONOR ROLL FOR WOMAN'S MISSIONARY SOCIETIES, 1920-1921

1. Payment of dues in full for enrolled membership.
2. Four quarterly reports sent as required.
3. A Boys' and Girls' organization for missionary instruction.
4. Observance of Easter week of prayer with thank offering.
5. An average attendance of not less than forty per cent of the membership.
6. Accepted aims reached in members, subscriptions, and offerings.

Circle and Triangle Clubs

All auxiliaries to the Christian Woman's Board of Missions have been cooperating in the Five-Year Campaign. Circles and Triangle Clubs will receive an apportionment in membership and offering from their state secretary. Plans suggested for the Woman's Missionary Society can be adapted to the Circles.

The Circles do not receive an apportionment in WORLD CALL subscriptions, but they should secure subscriptions and use every influence in getting the young people to read the magazine. Any young woman or any boy or girl who secures subscribers for this great missionary paper, will be rendering a real missionary service.

Every young person should set aside a definite part of his or her income or allowance for the Lord's work. Give regularly for missions as you do for your local church. It is far easier to give fifty cents a month than six dollars at the end of the year. Accept a worth-while aim, one that will require real work and sacrifice. It will put new life and determination in your members.

The young people will be a mighty factor in evangelizing the world. The task would be impossible without them.

The Circle Honor Roll has been revised and we hope will be used in every circle.

Where the United Christian Missionary Society Is Located, Missouri State Life Building, Fifteenth and Locust Streets, St. Louis. Four-fifths of the Sixth Floor and One-tenth of the Basement Will Be Occupied by the Society.

HONOR ROLL FOR YOUNG WOMAN'S MISSIONARY CIRCLES, 1920-1921

1. Payment of dues in full for enrolled membership.

2. Four quarterly reports sent as required.

3. At least half the membership reading WORLD CALL regularly.

4. Aims attained in membership and offerings.

We believe the Triangle Clubs can do better work if they too have an Honor Roll, so the following is submitted.

HONOR ROLL FOR TRIANGLE CLUBS, 1920-1921

1. Ten regular meetings during year.

2. Reports for December, March and June quarter, sent to State Secretary.

3. Average attendance of one-half the membership at each meeting.

4. Aims attained in membership and offering.

Programs and helps for both Triangle Clubs and Circles should be ordered at once, from Literature Department, Christian Woman's Board of Missions, Indianapolis, Indiana.

Boys' and Girls' Work

"It Is Only When He Is Older that it Is Hard to Make a Missionary of Him."

A. M. Harvuot

THE following resolution was passed by the Board of Trustees of the American Christian Missionary Society at its quarterly meeting June 11.

"In the death of our brother, A. M. Harvuot, we recognize the loss of a forceful, enthusiastic and devoted worker in the Kingdom. His zeal and initiative resulted in the organization of a number of congregations in his home city of Cincinnati; his vision and activities called into being the great Jubilee Convention which marked a turning point in the development of our people; he was an earnest and unceasing advocate of the work of the American Christian Missionary Society and of all our missionary work.

"By his going our fellowship is the poorer, but by his life and service the world has been greatly enriched.

"Be It Resolved: 1. That we hereby express our deep sense of loss in his death, our great appreciation of his life of service, and that we regard the prosecution of the task he loved as a sacred heritage which it shall be our joy to accept and to give to it some measure of the devotion we have learned of him.

"2. That we express to his widow and family, and make a part of the permanent records of the Society, our heartfelt tribute of love to him who was our comrade in long years of devotion to the sacred interests committed to our Society."

Religious Instruction for Rural Churches

RELIGIOUS education is now recognized to be something much broader than the instruction received in the Sunday school. Indeed, even the name of that time-honored institution is open to criticism. Bible school is preferred by some and church school by most leaders. The country church should develop definite means of religious education both for children and adults and bringing pulpit, home and church school into definite cooperation to the end that personal and social duty and morality may be interpreted in terms of rural life and applied in actual service with the parish and community.

This is the ideal, but we fall far short of it. Whole denominations report from one-sixth to one-fourth of their churches as lacking in Church Schools. In what other way can the young be influenced or more surely brought to the great decision for Christ than through this agency? On the other hand we find throughout America thousands of union Sunday schools unaffiliated with any church, lacking in supervision, and furnishing no opportunity for uniting with a church.

What then, is the program in religious education for the country church? First there should be graded instruction in the Bible. To the early adolescent boy David is a hero, to the young man he is a super-successful leader and so on. The time has passed when one narrative can be studied by any given school as a whole and the best results attained. All schools can secure graded lessons if they desire them and they can be adapted to the needs of the small rural school.

In the next place the teachers who will have harder but more interesting work to do must be trained for it and they and the other adult members may be instructed through midweek meetings or consecutive sermon presentation.

Third, the children in the church school should be studied by their teachers and the pastor and the parents taken into confidence so that the church and the home may agree upon the objectives of character. This study must not be only during the hour on Sunday, but whenever opportunity arises. Some of the most valuable material one pastor ever secured for dealing with his young folks he gathered watching them now and then from his study window as they enjoyed themselves on the church playground.

Fourth, there must be more use of the rich rural material in the Bible. The barnyard hen takes on a new meaning when the child connects it with the big lesson Jesus taught by it. And so through both Testaments, as indicated in a former article in this series, there lies ready to hand a wealth of illustration, suggestion, truth to him who, having eyes, sees, and seeing, shows others.

In such a brief article it is not possible to do more than enumerate, but any board can amplify these suggestions and make others. A final word may be said. In these days when there are a number of devices that in no way mar the looks of the church auditorium, no class should lack at least a curtained partition during the teaching session. The advantages of this need no proof and with the devices mentioned not more than eighty or a hundred dollars stand between this improvement and the Sunday school which meets in the church auditorium.

EDMUND DeS. BRUNNER,
Associate Secretary, Home Missions Council.

Pay Up Day

THE church at Mason City, Iowa, has established Pay Up Day in its calendar of special occasions. W. T. Fisher is the pastor. The following notice appears in the *Mason City Christian*, the weekly publication of the church:

Come, friends, let us make Pay Up Day a success! We must not fail in this one thing. The need is great and we must meet our obligations. We have been favored and credit has been extended to us. These have enabled us to have our splendid temple of worship and workshop. To pay interest and principal we depend upon your pledges to our Lord's work. In fact upon your pledges the credit was extended. Only one thing is fair—we must meet the obligations as they come due. These are no greater than what is due on the pledges which we have made. By paying what each one owes up to date the church will have money to meet all obligations due at this time. Come, friends, let us pay up. You can do this Sunday morning at the church. Brethren will be designated at the morning service to receive your payments. Please pay up on both Current Expenses and Building Fund pledges.

Self-Whipping in Philippines

THE practice of self-whipping in public to appease divine wrath, which flourished in certain countries of Europe centuries ago, still exists in the Philippine Islands, although in a diminishing degree each year.

Advices from the provinces where educational advantages are not enjoyed show that the practice was indulged in during the Easter holidays this year.

Hundreds of Americans and other foreigners gathered at an open field a few miles from the center of the city to witness the weird performance, but only six appeared to do penance.

These beat themselves over the backs with heavy flexible bamboo flogging rods. Later they walked to seven places in the field, denoting the seven points of the cross, where they were beaten by the master of ceremonies. When the lashing is completed they throw themselves into a pool of mud and as come from the stagnant water their w are washed with pure water and healin icines applied.—*Kansas City Star.*

The Call for Expansion

WE of the United Society are busy busy in mind, in calculation and restive in the delayed assurance that will make us busy in preparations for the removal of the offices of the several units to their permanent abiding places.

But notwithstanding this restlessness and unsettled feeling, each office is going steadily on, no doubt, doing its regular work of keeping intact its records and of keeping in touch with the great brotherhood.

In the office of The National Benevolent Association, we are day by day going right on with our work. There are many letters to answer from faithful friends of God's needy ones who do not forget that they need to eat in order to live and to be otherwise properly cared for in order that the Father may be honored in the care of his poor children.

Our receipts are not so numerous or so large in the summer months but our homes are all sending cheerful reports. If some of them are running a little behind in current expenses we are sure of being able to help them catch up and "carry on," in a little while, and we know all will be well.

But what of the 100.000 children of the Interchurch survey found in the United States uncared for? Will we as Disciples of Christ have done our duty if we make no effort to assist in diminishing this number? Beside the home for children in Omaha, we have none west of the Missouri River except the small one in Denver. The board in Denver has long clamored for enlargement. Their hearts too, are saddened by the many pitiful appeals they have to refuse. And the far Northwest calls to us for help in caring for its needy little ones. You have doubtless read the letter from Seattle published in June WORLD CALL. We have done well—*wonderfully well* when we compare the five-room, rented cottage of 1889 with the fourteen splendid buildings now owned by the Association, and best of all, all paid for except the Jacksonville, Florida, and the Atlanta, Georgia, homes. Five of the others *must* be enlarged or rebuilt and we cannot wait much longer.

We know you are not afraid to trust us with enough of the Lord's money which you have in your possession to do this work. Not many of our brethren are like the brother who sent us $9 saying he was sorry it was not more, but he suspected it was more than would be used for the purpose for which it was sent. Of course, womanlike, we felt like sending it right back to him, but we didn't. We contented ourselves with telling him of the many thousands of dollars our brethren had entrusted us with as shown in these fine buildings. I hope he is proud of them, that he feels a deep interest in them and will send us as many more of his $9 as he can feel sure we will use for the homes.

Kind friends in the vicinity of all our homes are taking children for a week or two into their own homes. Some of the children in the home here in St. Louis are going nearly every day.

This year will doubtless see the greatest need. The prices show no signs of coming down. More old people than ever before will likely fall by the way bruised and bleeding, overcome by high cost of living. So we must expand. Our people are demanding it, yes, commanding it. East, West, North, South, those in our brotherhood intimately acquainted with the benevolent situation are most urgently insistent that we make more room for homeless children and the dependent aged now on our waiting lists.

If we expand we must expend. The Joint Apportionment Committee has assigned the National Benevolent Association $252,081.21 in the budget as a bread and butter fund. If we obey your command to increase our capacity you must heed our demand for more money to care for the increased family.

MRS. J. K. HANSBROUGH.

Decoration Day Picnic at Havens Home, East Aurora, New York. Given by Christian Churches of Buffalo

Reorganization of the Interchurch World Movement

A MEETING of the General Committee of the Movement and representatives of cooperating bodies was held in New York, July 8 with a full attendance. The unanimous decision was to go on with the Movement, though on a greatly modified scale, particularly as to the outlay for expenses.

The committee of eight business men appointed June 18 to look closely into the financial status of the Movement reported a much more favorable situation than anyone had expected to find. The obligations to the banks, entirely covered by the underwritings of the participating boards, amount to $6,560,000. The other liabilities of the Movement, exclusive of interest and rent, amount to $500,000 less than its dependable assets.

After hearing the report of the committee and statements of the actions taken by recent meetings of general church bodies, which ranged all the way from enthusiastically favorable through conditionally favorable to unfavorable, a special committee of eleven was appointed to make recommendations as to the future. After conference with the Business Men's Committee and thorough consideration, it brought in the following report, which was unanimously adopted:

Basis of Continuance

1. The Committee is unanimous in the conviction that the main purpose and objects for which the Interchurch World Movement was created should be conserved, and therefore the Movement should be continued, though on a greatly modified scale.

2. We heartily approve the action of the Executive Committee in closing the accounts of the Movement as of June 30, in calling upon the churches to meet their obligations, and in making a clear distinction between the past and future operations of the Movement.

3. That inasmuch as material must be cared for, subscriptions collected, and an irreducible minimum of work must be carried on pending the reorganization hereafter to be recommended, we recommend a budget not exceeding $75,000, which shall become a part of the obligations already incurred by the corporation.

4. Inasmuch as the time is manifestly too short for working out a feasible plan of reorganization today, we recommend the appointment of a committee of fifteen members, which committee shall confer with representatives of denominations cooperating in the movement, and, if they deem wise, with representatives of other Interchurch bodies, and shall recommend plans for the future. The Executive Committee is requested in the meantime to utilize the surveys, literature and all such material of the Interchurch World Movement as can be operated through the boards and other agencies of the denominations without expense to the Interchurch World Movement as such.

5. This committee of fifteen shall be authorized to call together the General Committee of the Interchurch World Movement and representatives of the denominations in order to consider the report on reorganization when the report is ready. It is understood that eventually the direction of the Movement shall be in the hands of a board officially appointed by the cooperating denominations.

6. For the purposes mentioned in this report, the Business Men's Committee shall be authorized to employ such assistants as in its judgment shall be necessary.

7. We further recommend that no budget of expenditures other than that heretofore and herein provided shall be authorized, until it has been properly approved and the expenses provided by the proper authorities of the cooperating denominations.

The Committee of Fifteen was appointed as follows:

Bishop Thomas Nicholson, Methodist Episcopal.

Mrs. Mary Leonard Woodruff, Methodist Episcopal.

H. C. Swearingen, Presbyterian in United States of America.

E. C. Morris, Presbyterian in United States.

Mrs. Anna R. Atwater, Disciples of Christ.

James H. Mohorter, Disciples of Christ.

William Horsee Day, Congregational.

Mrs. Frank Gaylord Cook, Congregational.

W. G. Parks, National Baptist.

A. C. Sidall, Church of the Brethren.

W. B. Anderson, United Presbyterian.

Bishop James Cannon, Jr., Methodist Episcopal South.

L. H. Lewis, Methodist Protestant.

Joseph H. Appel, Reformed in United States.

Bishop S. C. Breyfogel, Evangelical Association.

The Committee on Reorganization

It is expected that the reorganization of the Movement will be entirely acceptable to the Presbyterians (North), whose official representatives took part in the meeting, and that the Northern Baptists will come into the cooperation after their next convention. Their representatives were also present and reported their people anxious to work with other Protestant bodies as far as possible. As an earnest of their attitude the last convention voted not only to pay their share of the expenses of the Movement already incurred, up to the full $2,500,000 of their writings, but also appropriated $60,000 for interdenominational work during the current year, at the discretion of their Board of Promotion.

The Congregational Council, at its meeting just prior to the New York meeting of the Interchurch General Committee, voted in favor of complete and continued cooperation.

Modern Acts of Apostles

BY a curious turn in the currents of history a statement in the Acts of the Apostles is having a new application and interpretation. We are told there that "the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judea; which also they did, sending it to the elders by the hand of Barnabas and Saul."

This same gracious task is being performed today by "disciples" in America, who "are determined to send relief unto the brethren" dwelling in many parts of the Near East. Armenia, Syria, Persia and wherever the pressure of recent terrible events has brought suffering, hardship, distress and need.

Sir Philip Gibbs in an article in the New York Times of June 12 says that "to the Christian peoples of the West, Armenia cries desperately for help. I have just had desperate news of these people. Unless new forces are sent to support them it is certain they will be butchered by the Arabs and Turks. The French colored troops, at their present strength, are no longer able to protect them. The massacre at Marash, where the Senegalese retreated, owing to their insufficient numbers, will be repeated on a greater scale unless there is instant relief."

While he was in Constantinople a number of Turkish officers were tried by court-martial for cruelties inflicted upon deported Armenians, and condemned to death; but as they are now with Mustapha Kemal in Anatolia, organizing a new campaign of murder, the sentence was without effect.

The situation, as far as the Armenians are concerned, is now desperate. The enemy is pressing in from every side and the threat of speedy and complete extermination is spreading consternation among the people.

The Near East Relief is doing all it can to meet the present emergency; but as the task increases in urgency and difficulty it will require still larger support from the friends of Armenia in America.

Where to Send Missionary Money

Until the end of the present missionary year, September 30, all offerings for Missions should be sent as heretofore. Offerings for the American Christian Missionary Society should be sent to the Carew Building, Cincinnati, Ohio; offerings for the Christian Woman's Board of Missions should be sent to the College of Missions Building, Indianapolis, Indiana; offerings for Church Extension should be sent to the New England Building, Kansas City, Missouri; offerings for the Foreign Christian Missionary Society should be sent to P. O. Box 884, Cincinnati, Ohio; offerings for Ministerial Relief should be sent to 627 Lemcke Building, Indianapolis, Indiana; offerings for the National Benevolent Association should be sent to 2955 N. Euclid Avenue, St. Louis, Missouri. Beginning with October 1, 1920, all offerings designed for the United Christian Missionary Society should be sent to Fifteenth and Locust Streets, St. Louis, Missouri. But until then all offerings intended for the organizations named should be sent as usual. It will save confusion and loss of time if these suggestions are carefully noted.

The Necessity of Practical Unity

By H. C. Armstrong

NOT in many a day has a more important and illuminating event transpired than the completion and publication, under the title of "Religion Among American Men," of the first part of the Report of the Committee on the War and the Religious Outlook. The Committee was constituted, while the war was still in progress, by the joint action of the Federal Council of the Churches and the General War-Time Commission of the Churches. It consists of representative men and women of the various Protestant churches and was appointed "to consider the state of religion as revealed or affected by the war, with special reference to the duty and opportunity of the churches, and to prepare these findings for submission to the churches."

The data on which the present portion of the report is based have been gleaned from many sources, among which are replies from chaplains, Young Men's Christian Association secretaries and officers or privates of the army to a questionnaire sent out by the committee; extensive interviews in the army; personal conferences with chaplains, secretaries and others; letters and correspondence from soldiers and chaplains; articles in religious and other papers, and the personal experience of members of the committee.

While the report deals with all phases of the church problem, it necessarily gives great prominence to the church's chief problem, that of division and reunion. Concerning the attitude of the men toward denominations the committee found that "the soldier knew very little about doctrinal differences between churches and cared less. It seemed senseless to him that the Protestant Church should be divided into denominations." Also, "Careful analysis showed that only about 10 per cent of the Protestants in camp, with nothing else to do, care enough for their own church to attend its services on Sunday morning. Anywhere from 25 to 30 per cent of the Protestants attended the undenominational services. Even in the sacrament and prayer the men showed absolute disregard for denominational lines." One chaplain writes, "I found a general belief that theology was unimportant and had no relation to life." Another writes that, "With regard to the attitude of the men toward denominationalism one can hardly say that they are impatient with denominations simply because they do not reflect about them. It is nearer the truth to say that they ignore denominational lines."

On the other hand, the most outstanding feature of the religious work and life in the army was unity and cooperation. The report states, "The most distinct and important of the immediate effects of army life and war on the churches and churchmanship were in the line of church cooperation or unity." One chaplain writes, "There was no room for sectarianism in the army." Of the unity of the chaplains, Bishop Berry, as chief of the Chaplains' Bureau of the American Red Cross, at the head of a force of seventy-six chaplains representing sixteen different bodies, writes, "A singular fellowship unites them, prophetic of a unity that must survive the war if the capacity for real religion has been accurately gauged. Without surrendering their conviction or descending to the common ground of compromise, these representatives of every church, Roman, Anglican, and Protestant, have learned to work side by side, understanding and respecting one another's positions."

A large number of the chaplains corresponded with speak of unity as one of the things they desire most for the church, and many put it in the forefront. "We must prepare ourselves for church cooperation. No longer will the name of a church, a particular church, have any challenge in it." Again, "The fundamental trouble when you face the three great phases of church activity, religious education, social service, and missions, is lack of unity. We can do nothing on a saving scale till we have unity." Another, "There is no need so great as Christian unity."

The report closes with a section on what the churches may learn from the facts revealed by the study. The final chapter deals with the findings concerning church unity.

"One of the outstanding lessons of the war is the possibility of, and the widespread desire for, a greater degree of practical unity and cooperation among the churches. An overwhelming majority of the chaplains with whom this committee has come into touch declare that one of the impressions made most keenly upon their minds is the need for unity in the churches. The conditions under which they worked made practical cooperation on their part an imperative necessity. They are convinced that a continuation of this cooperative relationship is both practicable and needed in a larger degree than has obtained in civilian life. They have no ready-made scheme for bringing this about, but they do insist that the problem must be tackled with more earnestness and energy than has yet been given to it. They are convinced that in the war we found ourselves possessing more practical unity than we had supposed, and that we must not let this vision of our unity grow dim.

"We have learned in the army how indifferent many laymen within the churches and many earnest men just outside are to our denominational differences. The personality and approach of the minister is a vastly greater factor in his appeal or authority than the source of his ordination, as far as most men within or without the church are concerned. Most laymen are not able to see why sacraments as administered in a certain way or by a certain order of ministers are more valid than the same sacraments otherwise administered. They may have preferences as to the form, and a certain feeling of family pride in the church they belong to. But the question of validity is not intelligible to many. Similarly our creedal distinctions are not vital to the majority. That a majority should feel this way does not, of course, prove that the majority is right, but it does prove that our divisions and exclusions far outrun any living differences between our constituencies.

"An important factor in promoting fellowship among the chaplains in the army was their frequent conferences for discussion of their common task. Similar conferences among Christian workers from the various churches would be equally desirable in normal times and conducive to a spirit of unity. The secret of the fellowship among the chaplains during the war was to be found in the common task in which they were engaged. The oneness of their work was more clear when they were comrades in arms in a single army than when they were detached from one another in civilian life, each pursuing his own work with very little knowledge of what others were undertaking to do. Not only in the training schools for chaplains, but also in many of the large camps, were there frequent conferences concerning their work and the methods by which the task, too large for all of them together, could be most efficiently carried out. A parallel to these conferences was found among the churches at home in the General War-Time Commission, in which representatives of the war commissions of more than a score of bodies came together every two weeks during the war to consider their common task and to make their plans in consultation with one another.

"We believe that one of the reasons why there is not a larger degree of cooperation among the churches at home is because Christians of the various denominational bodies do not more often meet together, around the table, to share with one another their experiences, to take counsel together concerning common problems, and to receive the inspiration of united undertakings. Can we not learn from our experience in the war to lay hold of the benefits that can come from more frequent and systematic conferences together?

"Can the churches show cause before God and public opinion why the cooperation and mutual recognition which characterized the ministry in the army is not practicable and desirable out of the army? In the army we have in the main: Allowed men of all denominations to come to our communions, taking their desire to communicate as a sufficient reason for receiving them; united freely in common worship wherein the ministers and people of many denominations joined together; cooperated fully in practical service, in religious ministries to the sick, and in the generous sharing of plans and assignment of responsibilities.

"Shall we now undertake to prove to the men of our own constituencies that the ministrations which they received in faith from ministers of other denominations were not only irregular but invalid, that the Christian comrades with whom they joined in worship were not complete brothers in Christ or were not joint inheritors of the true faith, that the cooperation of the chaplains in the army is not desirable among churches at home? Shall we not rather go forward, in the unity of the Spirit of Christ, into an ever increasing cooperation and more effective achievement of our common task?"

Boys America's Future Men

IT was the late President Theodore Roosevelt who said, "What we have a right to expect of the American boy is that he shall turn out to be a good American man." It is for the purpose of cooperating with the schools in turning out boys who will be good American men that the Junior Red Cross has developed its program in training them for citizenship by providing opportunities for serving others. It is based on the theory that the best citizen is he who best serves his country and those about him.

nited Christian Missionary Society

HE Executive Committee of the United Christian Missionary Society met in the Statler Hotel, St. Louis, and was called order at 9:30 o'clock by President Burnm.

Mr. McLean read a Scripture lesson from e twelfth chapter of John's gospel and ered prayer.

The following members were present: Mesdames Harrison, Ferris, Case, Carney, aig, Fillmore, Scott, Latshaw, Grafton, aver; Messrs. Cooper, Clarkson, Morgan, ilton, Logan, Philputt.

Mr. Burnham read a statement from Judge ederick A. Henry concerning the incorpora- n of the United Christian Missionary So- ty, and presented the articles of incor- ration under the laws of the State of Ohio.

It was voted, That the Executive Committee the United Christian Missionary Society prove these Articles of Incorporation as sented.

I. *It was voted*, That in the form of organ- ion of the U. C. M. S. the Executive mittee approve that an advisory Officers' ncil be constituted, meeting at least nthly.

II. *It was voted*, That approval be given reating in the Officers' Council a Cabinet isory to the Council.

III. *It was voted*, That the plan of four eral Divisions in the Organization be ap- ved, viz.: Administration, Education, motion, Service, with suitable departments ch division.

The Committee on Headquarters recom- ded the leasing of the major part of the h floor of the Missouri State Life Insur- e Building, at Fifteenth and Locust eets, St. Louis, and was instructed to make lease accordingly.

The following resolution was offered and ed:

That the United Christian Missionary So- ty declare its purpose to cooperate with Board of Education in every way con- ent with the welfare of the Society; and t the Promotional Committee be instructed confer with the Board of Education with iew to arriving at some definite plan of peration to be presented for further con- eration.

MRS. ELLIE K. PAYNE, *Recorder.*

Who Did It?

IVE years ago there lived at Moberly an old man. Eighty-two years were the years of his pilgrimage. He had been a nber of the Christian Church sixty-two rs and now old age and poverty had come n him.

He sent for me and asked if it would be sible for him to have a refuge and a home the Old Peoples' Home at Jacksonville, nois.

wrote J. H. Mohorter and after a time filled out the blank form of application forwarded it. After the usual investiga- n and examination we were informed that was accepted and placed on "the waiting ." The old man was pathetically happy, he did not then know what "the waiting " was, but he learned what it meant, for e were eleven accepted ahead of him and on "the waiting list," and the home was to overflowing!

e waited patiently for some time and then with hope deferred making the heart sick, he sent for me and asked, "How long will I have to wait?" I told him I would write to Mr. Mohorter again and ask for some assurance and the old man was comforted by the promise. With failing health and sinking faith and fading hope he would say: "When can I go to the home? How long do I have to wait?"

Finally, weary of unfulfilled promises, and tired of waiting, he gave up all hope of the Jacksonville home and turned his face to the wall and entered that house not made with hands—that home eternal in the heavens where there was room for God's child.

Who did it? Did the National Benevolent Association turn this old brother away—this old saint in Israel, who had been loyal to his Lord for sixty-two years? Did the Admission Committee of the Jacksonville home do it? No! The Association and the Admission Committee at Jacksonville are not made up of heartless folks. These were acting as your agents. They only said what you told them or compelled them to say. The brotherhood had not provided room enough. The brotherhood did it—a brotherhood set for the restoration of primitive Christianity, for loyalty to the King who told us that the final test of qualification for membership in the Church Triumphant would be unselfish service to the needy—feeding the hungry, giving a cup of cold water to the thirsty, shelter to the homeless, clothes to the naked, healing and consolation to the sick and imprisoned.

When will our practice measure up to our preaching? Will Christ judge us as a people by the fact that we have faithfully preached first principles, that we are told in Hebrews 6:1 we were to cease to speak of? The marginal rendering in the Revised Version puts it—"Let us leave the word of the beginning of Christ and pass on unto perfection." Christ begins in our lives when we accept him by faith and obedience, but only begins. We go on unto perfection by learning to serve. The Gospel begins in the Commission but ends in the twenty-fifth chapter of Matthew. There are found the final conditions of entrance into heaven.

We are saddening the hearts of more old people today than ever before by putting them on long "waiting lists" where many have to wait until they die or go over the hills to the poorhouse. Let us become as orthodox in practice as in preaching, for finally we will be judged by our orthodoxy of practice. BENJAMIN L. SMITH.

Henry Watterson's Tribute to Religion

ONE of the most striking tributes to the Christian religion from notable men of the present day is the following passage found in "Marse Henry," published by George H. Doran Company, the autobiography of Colonel Henry Watterson:

"I retained the spiritual essentials I learned then and there (referring to his childhood). I never had the young man's period of disbelief. There has never been a time when, if the Angel of Death had appeared upon the scene, I would not have knelt with adoration and welcome. * * * Though I have read a great deal of modern inquiry I have found nothing to shake my childlike faith in the simple rescript of Christ and Him crucified. * * * Never in the history of the world was Jesus of Nazareth so interesting and predominant. * * * Can you discover another in word and deed, in luminous far-reaching power of speech an example to walk by the side of this the Anointed One of your race and of my belief? * * *I would not inveigh against either the Church or its ministry; I would not stigmatize temporal preaching; I would have ministers of religion as free to discuss the things of this world as the statesmen and the journalists; but with this difference: That the objective point with them shall be the regeneration of man through the grace of God and not the winning of office or the exploitation of parties and newspapers. * * * The pulpit remains the moral hope of the universe and the spiritual light of mankind. It must be nonpartisan. It must be nonprofessional. It must be manly and independent. But it also must be worldwise — not artificial — sympathetic, broad-minded and many-sided, equally ready to smite wrong in high places and to kneel by the bedside of the lowly and the poor. I have so found most of the clergymen I have known, the exceptions too few to remember."

Miss Ruth Musgrave writes from Lotumbe, Africa, that she has not had fever since she has been there. She is happy in her work.

ROBERT H. ORR, A. I. A.
Consulting Church Architect
1301 Van Nuys Bldg. Los Angeles, Cal.

CHURCH FURNITURE
Pews, Pulpits, Chairs, Altars, Book Racks, Tables, Desks—EVERYTHING. The finest furniture made. Direct from our factory to your church. Catalog free.
DeMoulinBros&Co.Dept. 8 Greenville, Ill.

Individual Cups

Every church should use. Clean and sanitary. Send for catalog and special offer. Trial free.
Thomas Communion Service Co. Box 488 Lima, Ohio

BINDERS FOR WORLD CALL

MOST of the material appearing in World Call is of permanent value. The magazine should be kept for reference. To facilitate its use an index and title page have been prepared and will be mailed free to subscribers requesting them.

The binder is strong, convenient and attractive. It is made to hold twelve numbers of World Call, which can be inserted easily by anyone.

Price, $1.50, Postpaid

World Call, 222 Downey Avenue, Indianapolis, Indiana

Progress in Manila, Philippine Islands

MARCH 21 to 28, 1920, was a great week at the new Gastambide Street Church, Manila. Included in the week's program was a Bible institute, which enrolled about seventy-five. At the closing exercises in the church of the Nurses' Training School of the Philippine Christian Institute, nine graduates and seven post-graduates from the Mary Chiles Hospital received diplomas. This does not include the seven graduates and two post-graduates who were awarded diplomas at the graduating exercises held by the Christian Hospital at Vigan. Thus the Philippine Christian Institute this year graduated a total of sixteen nurses and gave diplomas to a total of nine post-graduates. The program of dedication of the new church was held the 28th. We are proud of this new church and the missionary home beside it. The cost of the land and buildings exceeds $25,000. This splendid plant was made possible by the generosity of Mrs. Miner J. Allen of Ohio, and is to be a memorial to her deceased husband, Miner J. Allen. The church is of reinforced concrete and has a seating capacity of 400. In the district of which this church is the center the total attendance at the Sunday school in the church and at the afternoon classes outside averages 400. The present membership of the church numbers 129. Eight were baptized the week of dedication. We are equipped for a great work in this district. The Mary Chiles Hospital is opening many hearts and homes here for the entrance of the gospel. In a decade we have seen our cause in Manila grow from weakness to power. Our four churches now have a total of more than 700 members, though a large per cent of these are nonresident or inactive. This new Gastambide church gives our work a sign of permanence and a place of recognition in this great city not hitherto enjoyed, and its realization after many years of laboring and waiting is most heartening both to the missionaries and the Filipino brethren. The Filipino brethren and some American friends and brethren here have shown their interest by their contributions to the building of this church.

In this notable week was also held the annual convention of the Society for the Propagation of the Gospel, a missionary organization of the Tagalog brethren. Twenty-nine churches had representation. For the twelve months past these churches reported a total of 239 baptisms, 2,239 Sunday school pupils, 13 Christian Endeavor Societies with 237 members, 16 church buildings having a total value of $24,500, of which $4,500 is owned by the Filipino brethren, and the balance by the Foreign Christian Missionary Society. The total number of members in these 29 churches is 2,042, but we failed to get reports from several of the churches and groups of brethren which have a sufficient number of members to bring the total up to 2,650. During the year past $1,552.08 was contributed by the Tagalog brethren for missions and self-support. At the present time the Tagalog churches are paying $71.68 a month toward the support of nine preachers located with the churches, which amount to 30 per cent of their salaries, and the direction of the work of these preachers is largely in the hands of the Filipino brethren. As the churches assume responsibility for the support of their preachers the Mission will be able to turn its attention more to the entering of new fields of which there are many calling for help. The growing sense of strength and of the spirit of self-reliance among our Filipino brethren encourages us to hope that self-supporting, self-governing and self-propagating churches in the Philippines, not partly, but fully so, shall be realized in the not far distant future. LESLIE WOLFE.

1798 1920

Transylvania College and College of the Bible

Lexington, Ky.

FOR MEN AND WOMEN

AN INSTITUTION WITH
Rich history and valuable traditions. Exceptional location in the Bluegrass. Adequate and well trained faculty. Modern equipment in all departments.

PREPARES FOR
Teaching, social service, the ministry and mission field. Also for technical courses in Law, Medicine, Agriculture, Engineering, Business Administration.

DEGREES CONFERRED
A. B., B. S., M. A., B. Th. B., B. D.

AFFORDS SPECIAL AID TO
Sons and daughters of ministers, honor graduates of high schools, ministerial and missionary students.

Address R. H. CROSSFIELD, President

American Mayflower Council Meet to Plan National Celebrations

MORE than sixty members of the American Mayflower Council and representatives of the affiliated organizations met in New York City, Friday, June 11, to consider plans for the various celebrations that are to be held in connection with the Mayflower Tercentenary in November and December of the present year.

An international aspect was given to the meeting by the presence of two delegates from the Mayflower Council of England, Principal Alfred E. Garvie of New College, London, and Dr. W. Nelson Bitton, home secretary of the London Mayflower Society. Principal Garvie, who is one of the most eminent of British churchmen, is outspoken in his satisfaction at finding the American people back of the League of Nations, in spite of the failure of the Senate to ratify the covenant. His statement that he is sending word back to his friends in England that "they must not judge the conscience of the United States by the acts of its politicians" was roundly cheered by the members of the Mayflower Council.

The executive secretary, Charles V. Gulick, reported that already some sixty national and international organizations have affiliated with the Mayflower Council and all indications point to a thorough cooperation for a nation-wide program that will be one of the most effective means of education and Americanization that has been carried out in years. The plans for teaching foreign language groups within the country, and to interpret to them their part in the Mayflower heritage have received special attention from the committee of experts. The historic pageants which are to be a feature of the program in hundreds of cities and towns will be under the cooperative supervision of the Young Woman's Christian Association and the Daughters of the American Revolution.

1855 1920

BUTLER COLLEGE

A standard co-educational college well located. Indianapolis is the capital of the State of Indiana and is near the center of the great brotherhood of Disciples of Christ. Butler College is co-ordinated with the College of Missions where missionaries for Home and Foreign fields are being trained.

A COLLEGE OF LIBERAL ARTS. Courses may be taken leading to academic degrees — as A. B., A. M., B. S., and M. S.

A CHRISTIAN COLLEGE. Splendid opportunities for Ministerial and Missionary Education. Butler College and the College of Missions offer forty courses in religious education, all under competent, well-trained professors.

A COLLEGE FOR TEACHERS. Accredited by the State Board of Education of Indiana for the training of teachers. Butler College last year established a separate department of Education and is enlarging this department for next year.

COURSES IN BUSINESS ADMINISTRATION. Beginning with the opening of the fall semester, Butler College will offer new work in Business Administration.

Fall Semester opens Tuesday, September 14, 1920

For further information address

BUTLER COLLEGE INDIANAPOLIS, IND.

Graded Sunday School Lessons

Are admittedly the best that have thus far been produced. A searching analysis of the *needs* of Sunday school pupils and of the *material* best suited to meet those needs will find the Graded Lessons standing the test. The Graded Lessons present the Bible systematically,—to young children, in story form; to boys and girls, chronologically; to older pupils, biographically; to young people, a survey of the Bible.

Every School A Graded School

Graded schools are thoroughly practical. Not only have large schools, but small schools, under most unfavorable conditions, produced satisfactory results. With Graded Sunday School Helps, Graded Sunday School Teachers, Graded Sunday School Pupils, we have a combination so strong that workers with children in any school may rejoice that this good day in their lives has come during this generation. Some results: It helps the pupil to Christian decision, to adjust himself to the world about him, and encourages self-expression in conduct.

Prepare Now For October

If you contemplate grading your school this Fall you can do 100% better work by preparing now. For this preparation you will need free samples of "Prospectuses of the Graded Lessons," "How to Grade a Sunday School," a "Worker's Manual," "Departmental Use of Graded Lessons" (three-year cycle plan), and samples of graded literature from the Christian Board of Publication. Also, you will need to know the fundamental principles underlying the Graded Course. Our specialists are holding themselves in readiness to give you every possible assistance.

Write Us About Your Problems

Christian Board of Publication

2704 Pine Street

ST. LOUIS, MISSOURI

The profits of this business belong to the brotherhood. We have paid to the Missionary Societies $30,650, and $40,000 on buildings and improvements. Larger amounts will be available for these purposes as the patronage of the brotherhood increases.

Notes and News

W. B. Higgins of Alameda, California, reports: "Our Bible school is about three times larger than the church membership. We have forty members in this little church who give one-tenth of their income to the Lord's work."

A. P. Hodges, missionary under the American Christian Missionary Society at Halifax, Nova Scotia, writes: "Our Sunday congregations are still small but this is partly due to our unsuitable quarters. There is a hopeful spirit among the membership. Our building is making progress and we hope to be able to return to it next week."

A good meeting is reported in Viroqua, Wisconsin. J. Harry Bullock, the minister, writes: "C. B. Osgood held us a fine meeting in May which helped the church greatly. There were twenty-five additions in all. Bible school attendance increased during the meeting, averaging 192 for the four Sundays he was here."

John H. Wells, pastor at Montrose, Colorado, which point is receiving aid from the American Christian Missionary Society, reports: "On the eleventh of April, F. W. Burnham was with us to dedicate our new church. His three great sermons will be remembered as long as most of us will live. At the morning and afternoon services over $5,500 was pledged, $2,000 of which has already been paid in. Since entering our new building it has been in use from three to five nights every week. It being the only comfortable auditorium in town all of the school exercises were or will be held there. We feel it is a privilege to serve the community in this way and we have reason to believe the community appreciates our being here. In the last twelve months we have seen our Bible school grow from thirty-five to 167. Our morning service from forty to nearly 200 and the evening service from fifty to 300."

H. T. Brown, writing of the building project in Janesville, Wisconsin, writes: "Things are looking fine at Janesville. We are making a great effort to get a church built. The Presbyterians will want their building in a few months and that will leave us without a place to meet. We have asked the Church Extension Board for a loan. Our plans are already drawn and work will begin soon, so we hope to have our new building ready by fall."

Kingsport, Tennessee, is launching a building enterprise and with help from the American Christian Missionary Society expects to accomplish great things under the leadership of H. L. Patterson, the minister. He writes: "The past month marks one of progress. We bought a corner lot in the center of the town paying $850 down, balance in six, twelve and eighteen months. Continued soliciting subscriptions so that we are now able to report that with pledges and the property on Dale Street we can figure up enough to finish paying for the new lot and building a $10,000 Sunday school room,borrowing $4,000 from the Board of Church Extension. Architect's plans for a Sunday school room with auditorium seating 225, with class room seating fifty, divided from it by sliding curtain, with pulpit, choir and baptistery and three class rooms at the rear, has been accepted and plans perfected for constructing at once. Attendance in Sunday school averaged highest to date, also the average attendance at night service has gone over the one hundred mark."

J. G. Parsons, recently located as District Evangelist in the Northwest Oklahoma, reporting to the American Christian Missionary Society writes: "Meeting at Eula Valley resulted in a total of twelve additions to the church, church debt raised, and church dedicated. We hope to report before long that this church has succeeded in arranging for at least half-time preaching. Meeting at Tyrone resulted in church revived, money raised for half-time preaching and to repair and repaint parsonage and church. This church will be reorganized soon. Two new congregations, unorganized, located; one at Locust Grove school house in Beaver County and one at Richland Center school house in Texas County. These will be attended to as quickly as we can get to them. The Tyrone church accepted the proposition of the District Board and State Superintendent of Missions for the District Superintendent to locate with them for half-time until this church can be reorganized and put in shape to locate a permanent pastor, the Tyrone church to assume the responsibility of one-half of superintendent's salary while thus employed."

Dr. Jenny E. Crozier, who is home from India for her furlough, is resting at Huntington Lake, California. She expects to spend some time in a good post-graduate medical school.

F. D. Butchart of the Bohemian Mission in Cleveland, Ohio, reports thirty-four accessions to the church following a two weeks series of Dedication Services preceding Easter Sunday. He also reports the opening of the seventh session of the Daily Vacation Bible School, Monday, June 28, to continue for five weeks.

Leon R. Norton, minister at Minot and Rolling Green, North Dakota, reports three baptisms and three other additions in June. The state convention was held at Minot. An excellent feeling and good fellowship prevailed throughout the convention. Mr. Norton and his sister, Miss Lillian Norton, began a meeting at Rolling Green the last Sunday in June.

THE BRITE COLLEGE OF THE BIBLE

Self-Help Assurance: "Any boy who is anxious to preach and is willing to work can make his way."

Investigate the standard courses, varied departments, missionary zeal, successful grads, great climate.

Courses, Full, standard; including A. B. in Texas Christian University, of which it is a part.

For Informing Bulletin Write

DEAN COLBY D. HALL FT. WORTH, TEXAS

William Woods College

A fully accredited Junior College for young women. Faculty of twenty-two trained specialists. Besides first two years of standard college course also offers in preparatory department last three years of high school. One of the very latest and best sound-proof Conservatory of Music buildings. New academic building with most approved laboratories and Domestic Science equipments. Five separate dormitories, three on cottage plan. Present productive endowment of $300,000, with quarter of a million yet due from Dr. Woods' estate.

For catalog and picture book write

Joseph A. Serena, President, Fulton, Mo.

Attention—Parents—Attention

YOU have been careful concerning the home training of your son and daughter. Now that they are approaching the time for going to college why not see to it that they attend a Christian college, where the atmosphere of the home is duplicated as nearly as possible and where the eternal verities are emphasized?

The psychologists are telling us that the most dangerous period in the life of a child is the period of later adolescence, or the ages 16-20. They tell us that if a child goes wrong it will probably be during that period. Has it occurred to you that those are just the ages when you send your children to college and perhaps away from home the first time in their lives?

The church college exists for the purpose of assisting you in keeping your child what you would like him to be by helping to tide him over this critical period. Furthermore, the work offered is of standard rank and no matter what vocation or specialty he expects to follow later, the first years of his course can be secured as well or better in one of your own church colleges than elsewhere. Why not safeguard your child and magnify your church by sending your child to one of our schools?

More Students For Our Colleges
Better Colleges For Our Students

The Colleges Named Here Are Cooperating in This Advertisement. Take Your Choice. Write for Information.

Bible College of Missouri — Columbia, Missouri
Butler College — Indianapolis, Indiana
College of Missions — Indianapolis, Indiana
Cotner College — Bethany, Nebraska
Culver-Stockton College — Canton, Missouri
Drake University — Des Moines, Iowa
Eureka College — Eureka, Illinois
Hiram College — Hiram, Ohio
Lynchburg College — Lynchburg, Virginia
Missouri Christian College — Camden Point, Missouri
Phillips University — Enid, Oklahoma
Texas Christian University — Fort Worth, Texas
Transylvania College — Lexington, Kentucky
William Woods College — Fulton, Missouri

Culver-Stockton College

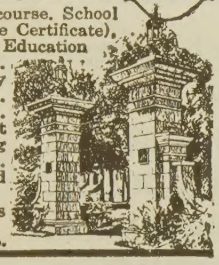
(Founded as Christian University, 1853)

Standard four year co-educational college.
A. B., B. S., and A. M. Degrees.
Strong ministerial course.
Exceptional preaching advantages.

J. H. WOOD, *President*
Canton, ∴ Missouri

Christian COLLEGE
and Conservatory of Music
A Junior College for Women

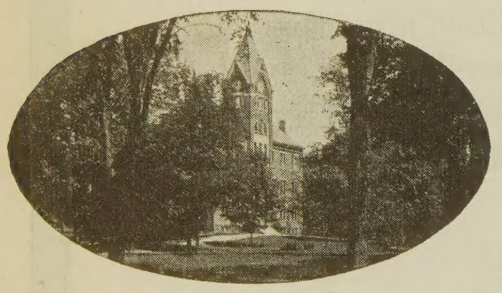
70th Year. Literary course. School of Education (State Certificate), Music, Art, Physical Education and Home Economics. $150,000 Dormitory under construction. $25,000 Natatorium. Dormitories with hot and cold running water in every room. Send for catalog and viewbook.



Mrs. L. W. St. Clair-Moss
President
Box 342 Columbia, Mo.

HIRAM

A Good College



For Your Boy or Girl

Miner Lee Bates, Pres. Hiram, Ohio

Mrs. Maria Reynolds Ford left Albania in May. She made several stops in Italy. The last letter from her was written in Paris. She was delayed in her journey on account of illness.

Mr. and Mrs. E. C. Davis are visiting relatives and friends in New England before returning to their work in India. They made the trip from Indianapolis in their new Ford, which will go with them to India.

A unique service flag was recently unfurled in Central Church, Indianapolis. It shows a star for each Life Member enrolled in the Christian Woman's Board of Missions within the last five years. The number is 136.

From H. R. Allegood, we have the following concerning work in Vicksburg, Mississippi: "May was our second best month in Sunday school attendance and in general interest. The average attendance was 105. Two additions at regular services."

Recent letters from Mr. and Mrs. H. P. Leach, in Asuncion, Paraguay, assure us of their happiness on the new field. They are both helping in the work of teaching in Colegio Internacional, in that city. Their two little ones are making fine progress. Our readers will remember that the school was opened in March, 1920. All the workers report that it is prosperous in its work, and is winning appreciation from the people. Mr. Manly Morton is at the head of the school.

In the Disciples World Movement in Kentucky a prominent church was apportioned $10,000. This was considered too much by the pastor. He felt that the church would do well to duplicate its regular missionary budget of $4,000. The canvass actually brought in pledges totaling $14,000. Then it was proposed in the Official Board that all in excess of the apportionment be diverted to the local work, but when the moral necessity of applying every offering to the cause for which it is given was pointed out there was prompt and unanimous action for the honorable course.

Mr. N. Madsen of Pendra Road, India, writes: "Mr. and Mrs. Menzies will come to Pendra Road and take over all the local work—church, Christian community, schools, building work, etc. I will then be absolutely free for evangelistic work in the district until the time for our furlough, after nearly thirty-three years in India. It is clear to me that if Christian communities are to be created, something besides merely preaching must be done for the people. We must interest ourselves in every phase of the life of the people —spiritual, moral, intellectual, physical and material if we make headway among them.

C. H. Thomson writes hopefully of the evangelistic work at Mahoba, India. He reports that the war and the famine season following it was hard on the work, but he believes that blessings will come out of it all. There have been eight of the Cooperative Credit Sócieties established in different areas of our mission field. About five thousand rupees were taken on deposit and loaned to 130 needy families for seed grain, etc., at a very opportune time. These societies are all registered by the government and under the supervision of the government.

Norman Brighton, minister at St. James Street church, Boston, writes: "Our budget apportionment of $50 to American Christian Missionary Society will be forwarded to you in the course of a few days. I wish with all my heart we could make it more, and perhaps we can with a good strong effort. We are prospering in a wonderful way. Fifteen young men and women have been added to the church in the past two months, and a number of others have expressed their intention of doing likewise. We are in the midst of a spiritual awakening in this little mission church the like of which it has never before experienced."

Mr. and Mrs. Norment, in a letter written April 15, say:

"At this writing we are able to salute you from Asuncion, the goal of our hearts, for it is the place we have been dreaming of as the seat of our labors in mission work. We have not been the least disappointed in our hope that here lay one of the most needy and neglected of all the mission fields. As one now stands on the upper end of the school lot, looking down over Asuncion, and out across the Gran Chaco, one thrills with the idea of what this venture of Protestant forces into the heart of the Latin continent may mean to this poor republic and the other countries lying about. Our property in Asuncion lies in one of the very choicest spots in the city. It only awaits the needed buildings. The one building is already crowded beyond capacity, with an enrollment of about fifty-five. There is no room to put students who may come next year, and we are assured that we could easily have four or five hundred. These boys, too, are coming from some of the best homes in the country. We could have easily had one hundred and fifty or two hundred this year."

Bethany College

Founded by Alexander Campbell in 1840.
A standard College offering courses in the Arts, Sciences, Education and Religion.
A well trained faculty.
A fine body of students.
Athletics given due attention.
Expenses low. Opportunities for self help.

For Catalogue address
Cloyd Goodnight, Pres.
Bethany, West Va.

"Hymns for Today"

"HYMNS for Today" is a combination hymnal for both Sunday school and church, edited by J. H. Fillmore, assisted by a number of experts in hymnology. It is a general-purpose book, graded for Sunday schools from Junior age up, including a complete collection of hymns and Scripture readings for the Sunday school and church. Its aim is to have the children learn the hymns of the church, as well as the special ones adapted to their ages. The book contains Orders of Service for all Sunday schools and church needs, and Special Day Services for the calendar year.